

A Catalogue of the names of the Right Honorable, Right Reuerend, and Right Worthy Gouernors of King James his Hospitall, founded by Thomas Sutton Esquire.

The most Reuerend Father in God, the Lord
Arch Bishop of *Canterbury*, his Grace, Surui-
uing ouer-seer.

The Right Honourable *Lord Couentre*, Lord Keeper.
Lord Privy Seal, *Earle of Manchester*.
Lord Steward, *Earle of Penbroke*.
Ld. Chamberlaine, *Earle of Montgomery*

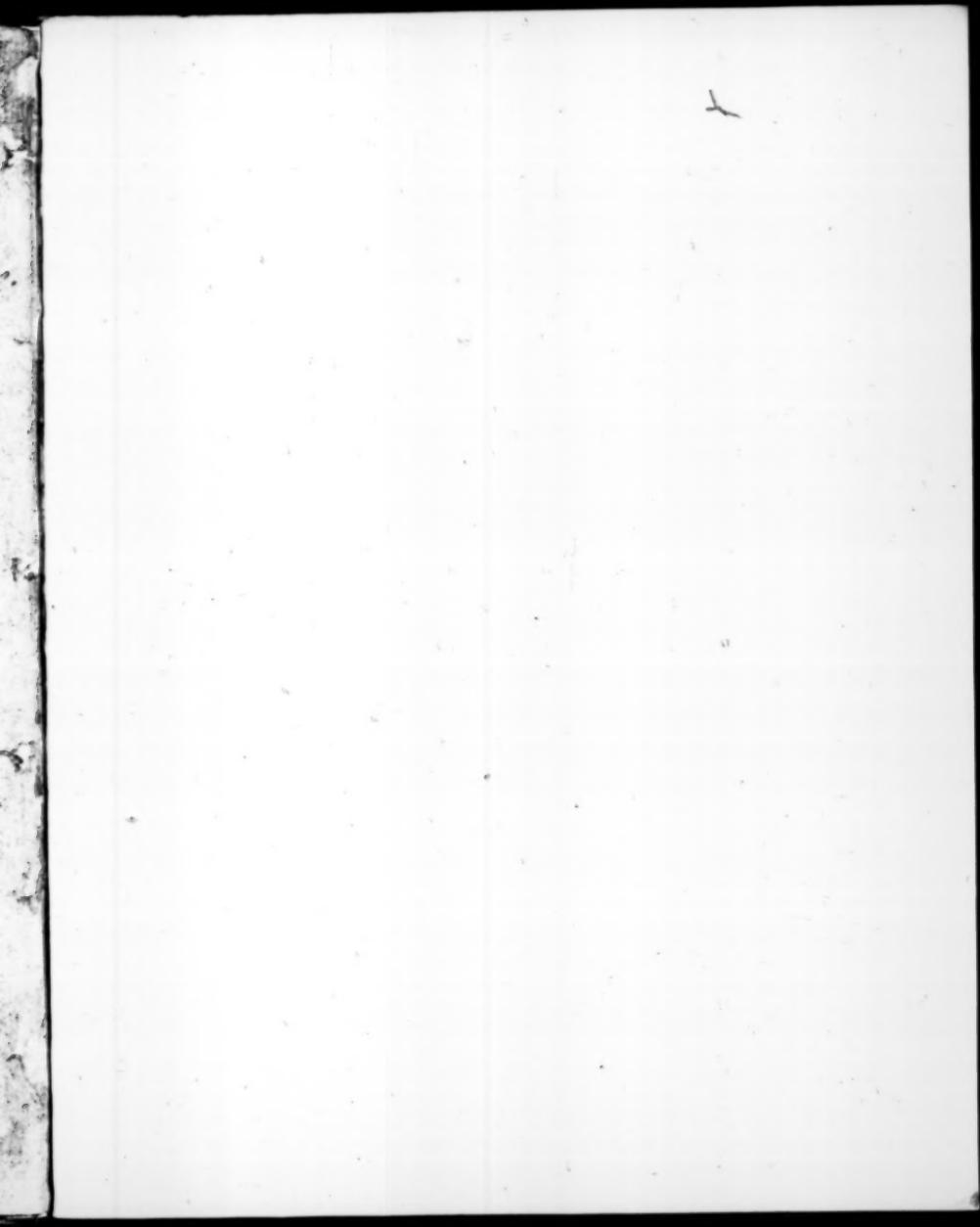
The Right Reuerend *Lord Bishop of London*.
Lord Bishop of Ely.
Lord Bishop of Lincoln.

The Right Worshipful *Sir Edward Coke*.
Sir Randolph Crew.
Sir Robert Heath, his Miesties Atturny
generall.
Sir Henry Martine, Deane of the Ar-
ches, and Judge of the Admiraltie.
Doctor Donne, Deane of *Pauls*.

Sir Richard Sutton, Suruiuing Executor.
Sir Robert Dallington, Master.
M^r. Thomas Browne, Esquier.

Edmund Harrington bought on the
Tuesday 9th October 1677. Premium ob-

at is 1-1-1 per cent
2-2-2



CONFLICTS AND COMFORTS OF CONSCIENCE.

A Treatise, shewing how the Conscience, in cases of deepest distress and distraction, may recollect it selfe, and recover solid and sound Comfort.

Collected from priuate proofe, for publike profit.

By H.B. Rector of St. Mathew's
Friday street.

Psal. 94. 19. In the multitude of my heart-sorrows, thy Comforts haue refreshed my soule.

Bern. de Conscientia. lib. c. 6. Conscientia mea meretur damnationem: Panitentia mea non sufficit ad satisfactionem: sed certum est, quod misericordia tua delet omnem offensionem.

Printed at London, for Michael Sparke.

1628.



R E V E R E N D O
 Clero Anglicano, in pri-
 misq; Londinensi, Gra-
 tiam & Pacem cum
 veritate.

Reverendi isti
 Christo Patres
 ac Fratres, hinc
 futum hoc Cili-
 cium, proprijs è visceribus
 contextum, proprijs concin-
 natum bumeris, charitatis
 vestrae censurae ingenuæ,
 candidoq; iudicio imprimis
 permitto; non veribus hoc
 omnibus exponere, quod uni
 mihi ipsi libens impono.
 Bibliopola fortasse vanum
 proponet. At Cilicium quis
 mercatur? Quis vel tantu-

si emet pænitere? Id genus
 vestimentum cuius tandem
 humeri non refermidant?
 Verum suum cuiq;. Mihi
 fas sit, quod meum est, bona
 omnium cum ueniâ, extra
 libet, extra inuidiam tolle-
 re. Neq; est, quamobrem
 quis mihi vicio vertat, qua-
 si in bac textura mihi in-
 dulserim, aut pro piloso fi-
 lam lanearum, ubi non oportu-
 it, intexuisse. Audacter ca-
 nim dico, si vel Aduersarius
 meus libellum scripserit, an-
 non super scapulam meam
 portarem eum? Annecte-
 remq;, si non cum Iobo, pro
 diademe ad ornandas in-
 nocentiam: at cum Christo
 meo (qui in dorso suo pecca-
 tis

tamea omnia portauit) pro
Corona spinea, ad animam
Crucifigendam meam.

Nec detrectant Medici
corporum exta inspicere,
Chirurgi mana incisa. Nec
vos utiq_z, ô sacratissimi
conscientiarum animarum-
q_z Medici, didignabimini
hanc meam chirurgiam seu
anatomian, qualicunque
stylo descriptam, intueri.
Anatomici aliorum corpora
resupina, infelicium anima-
rum nupera hospita, cetera
sana (sua interea, minus
forte sana, ignorantes) ad
minimam usq_z fibram ve-
namq_z discernunt: Ego me-
am ipsius animam, aabho in
vitis, tot morbis secentem,

afflictam vulneribus, sic
aperio, ut sicut opus sit, ab
expertissimo discat, quibus
consciencia fulta praesidijs,
quibus mixa argumentis,
causam suam possit aduer-
sus ignita Diaboli tela, ad-
versus seipsum confidentem
ream, pro tremendo Dei Ho-
minumq. Tribunali defen-
dere.

Mirari autem hic inte-
re a loci locat sapientissimi
Dei omnia suauiter mode-
rantem prouidentiam, quod
cum primùm hunc libellum
Typographo in manum im-
primendū traderem, præstò
erat hunc illi pro manibus
alius liber præcudendus, in
quo graphicè depicta fuit
sancta

sancta nostratis Bernarde
 Gilpini vita. O sortem di-
 sparem! Non qualis Phari-
 saum inter & Publicanum
 fuit, quorum alter suam sibi
 iusticiam apud Deum gra-
 tulatur, alter Misrecordi-
 am deprecatur: verum hic
 videre licet (stupendum ex-
 emplum!) hinc venerabi-
 lem Autistitem Alumni
 quondam sui, diu iam de-
 functi, humilis Praesbyteri
 nomen ac famam, idq; vita
 p;è probèq; iustitiae nomine,
 ab obliuione & silentio ho-
 minum, a puluere ac cinere
 vindicantem, aeternaq; Po-
 sterorum memoriae traden-
 tem, atq; hoc non modo in pri-
 um grati animi indicium,
 sed

sed in huīus etatis pessime
 optimum exemplum (quasi
 istius iam cogeni miseriq;
 Diuitis fratres morbis es-
 sent moribūsq; tam deplora-
 tis, ut nulla remedij spes relia-
 qua sit, nisi in uno Lazaro
 redmūuo) hinc verò, vnum
 e sacris Ordinibus autem
 tangit, seipsum airo Cala-
 mo, quasi carbone notantem,
 proprijs pennis ferientem,
 non innocentia candorem
 præse, sed squilorem peni-
 tentia ferentem. Quorsum
 hæc? Scilicet, ut sicut Gil-
 pinus exemplar statuit ab
 Episcopo, innocentia: sic ego
 ultrò resipiscientia? Esto.
 Vtrāq; enim ducit ad felici-
 tatem via; at ista, per au-
 mana

mensa locorum, hæc, per aspera
 & iniqua: illa, per Rose-
 ta; hæc, per vepreta. Tan-
 tum abest, ut ego me huic
 tanto viro in eadem lance
 conferam. Absit. Sed atten-
 dite Fratres; si hæc inter se-
 tam disiuncta equâ librare
 trutinâ velitis, forte con-
 stabit, non leniorem illam
 in me gratiam fuisse, que ar-
 peruerit mihi os ad humil-
 limâ laudis Dei in ignoscen-
 dis peccatis meis confessio-
 nem: quam quæ in caris
 Antistite animatum manum
 que incitauerit ad exaran-
 dum humilis Presbyteri ex-
 istimationem; vel quam
 quæ in ipso Gilpino operata
 sit tot charismata ad perfe-
 ctionem.

etionem. Nemo mihi iudeat,
 quis indulget magis,
 si qualem hanc quantulamue
 cung³ nactus sum Gratiam,
 eam tanti estimari cupiam,
 quanti ullam unquam in-
 finis mortalibus datam,
 quos dignatus est Pater Mi-
 sericordiarum una mecum
 vel in minimorum sanctorum
 Album ascribere. In-
 gentis quidem Gratiae est, si
 cuius Anima instar sit ro-
 bustae nautis, quae latera for-
 titer opponat fluctibus, nec
 cedat procellis, donec tutò
 illæsa ad Portum appulsa sit:
 an igitur minoris erit gra-
 tia, si qua Animula, tanquam
 Nauicula, rimulis plena,
 undis ventisq³ iactata, sco-
 palis

publis saepe allisa, lacerata, &
penè naufraga, tandem ta-
men è medijs periculis emer-
serit, & in placidissimum
finum, fidissimamq. Statio-
nem pernenerit? Talem ego
vobis Naiculam, Animu-
lam hic ostendo, quam confi-
do tamen propediem ad op-
tatum Portum, cœlesti spi-
rante Aurâ, Clavum tenen-
te Gratia, appulsam fore.

Sed ut Auicula Noctu-
am, ut ulcus Muscae, ingens
huc colluies turbag, circu-
fluit. Quid hoc (inquiunt)
Portenti? Ecquid homo
iste patranit tanto squalore,
tanto Cinere ac Puluere
dignum? Ecquid in se fla-
gitium admisit? Adulteri,
scorto-

scortatores, talem oris vul-
 tūsq; habitum coguntur (licet
 id quām rarissimē) induere.
 Talia vulgus apud se, pas-
 simq; in promptu est, quod ex-
 agitet. Reuera enim quām
 lubricam in me, difficilēm.
 q; spartam suscepimus,
 quāmq; iniquis censuris ex-
 possumus, hanc ignorō. Sed
 non ponendi rumores ante
 salutem Stultorum incurata
 pudor malus ulcera celat, in-
 quid Poeta. At de Iobo Gre-
 gorius quanto diuinius!
 Videatur (inquit) vir iste
 cui libet magnus in virtuti-
 bus suis: mihi certè subli-
 mis apparet etiam in peccac-
 tis suis. Mirentur in eo qui
 volunt, castitatis continen-
 tiam,

tiam, mirentur integritatem iustitiae, mirentur viscera pietatis: Ego in eo non minus admiror confessio-
 nem humillimam peccato-
 rum, quam tot sublimia gesta virtutum. Scio enim,
 quod per infirmitatis vere-
 cundiam plerumq; gravioris
 est certaminis commissa pec-
 cata prodere, quam non ad-
 missa vitare; et unumquod-
 g; malum, quamvis robustius,
 vitetur, tamen humilius,
 proditur. Hac ille. Ecquis,
 autem Iobo, vel in perfectio-
 ne sublimi, vel in confessio-
 ne humili, conferendus? Er-
 gone Iob adulter? ergone
 scortator, quod peccata sua
 palam confessus fuerit, &
 fese

se se aspernatus, in puluere
 ac cinere penitentiam ege-
 rit? Absit. Sat illi tamene-
 rat causæ, quamobrem sic
 faceret. Licer autem seipsum
 Patientia ac Penitentia spe-
 cimen ediderit: deferere
 tamen, aut prodere suam In-
 nocentiam noluit. Nec mihi
 quis tam iniquam instituat
 legem, ut dum me ipsum pa-
 nitentia typum do, innocen-
 tia mea desertor, eam ad
 prædandum exponerem. Be-
 nedictus sit Deus meus, cu-
 ius mihi Gratia nunquam
 defuit, sed ita semper custo-
 diuit, ut neq; alicuius pudi-
 citiam unquam violave-
 rim, nec cuiusquam impu-
 dicidisse me. Soli hinc Gratiae

acceptum refero, quod semper se interponens, vel voluntatem mihi detraxerit peccandi, vel opportunitatem. Hic certè habeo, quod ipsi Diabolo, egregio isti Delatori, & fratrū nostrorum Accusatori os obstruam, & de tot eius periculofissimis tentationibus triumphum agam. Nec tamen interea obstar, quò minus hoc modò in me exemplum statuam; qui nec omni tempore, prout debui, ac me decuit, ab omni specie mali mihi caui, nec affectus meos, oculos, vultū, gestū ita cohībui, ut quam remotissimus ab omni culpa essem. Qua in re sentio quam su miserrima Miniſtri

stri Euangelijsors, cuius vel
 leuissimis Stipulis grauissi-
 me aliorum Trabes præpon-
 derantur. Adeo ut, que
 medicina eius Reduiciam,
 eadem aliorum Paronychi-
 am valeat, que eius Pustu-
 lam, aliorum Fistulam sana-
 re. Hinc operapretium me
 facturum putani, si in has
 opella omnium ob oculos po-
 nacrem afflictæ conscientia
 tum periculatum remedia;
 idq; quo plus momenti ha-
 beret, in Typo Ministri E-
 uangelijs. In quo, uti spero,
 nemo se, aut Ordinem facrum
 laetia me querens, post quā
 libellum hunc perlegerit.
 Quem ego vobis præcipue
 consecratum volui, fratres
 cha-

charissimi, ut quos habeo
 factos & huius Sementis
 Iudices, eosdem vos Testes,
 dum viuo, melioris adhuc
 Frugis, Messis uberioris ha-
 beam. Legite, & iudicate;
 & quod gravitas vestra non
 sinit vos approbare, optimè
 nouit charitas condonare.
 Ego siquo modo tandem ob
 Christi mei merita ex mini-
 mo in Regno Gratiae ad infi-
 num in Regno Glorie gra-
 dum aspirauero, splendidiora
 ibi vobis Diademata, post
 veritatem fortiter asserta,
 post strenue oppugnatas &
 expugnatas nimium auda-
 ces ac perulantes hereses, post
 certamen bonum Fidei fa-
 licissimè decertatum, non
 innidero,

inuidero, qui hic didicerim
sancta vestra & intacta
charismata eò admiratione
maiori prosequi, quò assequi
imitatione nequeam.

Valete in Domino.

Humillimus vester seruus
& conseruus

Henricus Burton.

To the Christian Reader.



Christian Reader, I here present thee with *A Treatise of Conflicts and Comforts of Conscience.* Which, how suitable for thee, I know not: But I am sure, for me. The bitter *Conflicts* of the Mother in the birth, may justly name it *Ben-oni, Sonne of Sorrow:* But the *Father, Ben-jamin, Sonne of the right hand;* Or *Barnabas, Sonne of Consolation.* They that sow in teares, shall reap in joy. Such a tenderling could not be borne in

To the Reader.

a colder Season ; it must
incounter many bitter
stormes ; But beeing
strengthened by *Paul's*
Comforter, it runneth
aground, not waighing
the losse of the Ship, to
saue the Soules, though
driuen on the Barbarians
shore ; hoping also, that
howsoeuer, as the Barbari-
ans, seeing the Viper leap-
ing on *Paul's* hand, dee-
med him some Malefa-
ctour ; but cast off againe
into the fire without hurt,
changed their minds : So
haply it may befall the
Authour of this Treatise.
Who of set purpose pro-
posing himselfe the maine
subiect

To the Reader.

subiect of these *Conflicts*
and *Comforts*: May h[im]e ply
occasion some Readers
in their hast to passe vpon
him a far harder sentence,
then he deserueth. What's
the matter, say they? **Adulterers, Fornicatours**
are onely fit for publicke
penance. But let such
know, that it becommeth
a Minister of the Gospell
to be humbled for the leſt
offence, much more for
greater. Blessed be God,
by whose Grace I haue
beene kept for euer com-
mitting any ſuch act,
throughout my whole
life. Let the great *Accuser*
of our Brethren ſtand vp,

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and accuse me in that kind, if hee can. Yet the vile corruptions of nature, and the foule aberrations of life, yea euē meere heedlesse follies and needlesse frailties, may they not bee cause enough to plunge a man in the deepe, to cause him to abhorre himselfe, and to *repent in dust and ashes*, and that especially when they fall vpon a Sacred person? Euē holy Job did so. How much more such a one, as being equall to Job in sacrednesse of person, yet is farre inferiour to him in the perfection of vertues?

But they obiect: If it bee

To the Reader.

bee no more, who is free? If euerie one should write a Booke of his humaine follyes, the world would not containe them. This sauours of too much nice and needless scrupulosity; Or as done of spleene, to aggrauate others sinnes, which might passe for currant, at leaft for veniall, were it not for such strait laced Consciences, which grieved for small sinnes, make the greater out of measure sinfull. As the enuious man, to haue both his neighbours eyes put out, is willing to loose one of his owne. How many, yea & sometimes Church-

To the Reader.

men too, may play the good fellowes, bee ouer-seene, and ouer-shooes, and yet make no such scruple of it? Or if men espy the least hole in the **Ministers** coat, they will easily get in their whole body, hiding all their deformities vnder his holely **Coat**, as silly Papists their sins vnder a Fryers cowle. And may not Papists also, specially their Priests take it in snuffe, when they shal see common frailties so deeply lamented, as it must needs damme to the deepe Pit of Hell their ordinarie Adulteries, and Fornications, which they account

To the Reader.

account but venials, specially in a Priest? May they not hereupon grow vpon the simple people, as whose libertie is too much captiued vnder the yoke of such a Ministry, as cannot brooke in themselues the least aberrations, how much lesse such as they censure and esteeme farre greater in the multitude? Or else may they not disgrace such Ministers vnto their people, by making Mountaines of their Molehils, while Ministers bewaile their Molehils as Mountaines?

To this multiplicit objection I answer: First, It

To the Reader.

were to be wished, that all offenders would giue pub-
licke evidence of their
Repentance, if not by
Orall confession, yet by
an actuall reformation.
Secondly, I see no rea-
son why any common
Christian should inuy,
that a Ministers heedlesse
smallest slips should in the
skales of his owne iudge-
ment preponder others
headdie falls. Thirdly,
What Marriners will bee
so desperately madd, as to
run vpon the Rocke, be-
cause the Pilot sometime
in the securitie of a calme
fell a sleepe at the Sterne?
Or what Seruant will goe
cut

To the Reader.

cut his own throat, because his Master against his will cut his finger? Fourthly, Why should better taught Christians bee like those vntaught Lystrians, who either Idolatrously will sacrifice to the Apostles: or hearing them professing to be men of *like passions* with them, in the turning of a hand *stone* them? Yet, if no remedie, *Let him that is without sinne, cast the first stone.* Fifthly, For the common Aduersarie of all grace; nothing will stop his Serpentine two forked tongue. If a Minister bee altogether blamelesse, hee heares,

To the Reader.

A Puritan : But if in the least casuall errorr obnoxious, *worse then a Publican*. Lastly, It is the glorie of the Gospell to make the least sinnes vile in the eyes of the true Professours thereof, to the confusion of *Babel*, with all her Crimsin, Criminall, Capitall, yet Veniall, yea Meritorious, Meretricious Sinnes. And it shall euer bee the glorie of the Ministers of the Gospell, as an evidence of true grace in their hearts, when they shall with a mecke, yet magnanimous Spirit bee able to digest the sower hearbes of malicious exprobations

To the Reader.

probrations cast in their dish by the profane Aduersarie, and to answer them, as *David* did mocking *Micol*, with a noble resolution, *I will yet bee more vile then thus, & will be base in mine owne sight.*

In a word, if any shall beare himselfe bigge vpon such instances as this (of a man made nothing in his owne eyes) thinking to purchase some opinion of sanctitie to blaunch his monstrous lurking lusts, by how much his mouth shall vent the more venemous Censures against it: let such learne of the Heathen Poet:

Qui

To the Reader.

*Qui, ne tuberibus proprijs
offendat amicum,
Postulat, ignoscat verrucis
illius; aquum est
Poscentem veniam peccatis,
reddere rursus.*

Who would bee glad not to
offend
With his swolne banches his
deare friend,
His warts must pardon;
This is iust,
who pardon craves, hee par-
don must.

But why stand we thus to
answer euerie Obiection?
Let this Booke answer for
all. Read it. And if it will
not satisfie thee: Yet I
hope

To the Reader.

hope it will abundantly
satisfie him, for whom it is
specially written.

Yet one obiection more
is: That in these loose
and licentious times, it
had bee[n] more necessary
to teach men the way to
repentance & humiliation
for sinne, then how to find
comfort, being humbled.
For most men, though
never so sinfull, are apt
enough to lay hold on
Gods mercie, which yet
neuer trod the way of true
repentance, thinking it
sufficient (as the Thiefe
that trusted to his Neck-
verfe) if at the verie end
of the Race they can
worke

To the Reader.

force in but one foote, and
with a *Peccant* crowd in at
Heauen Gate. For such
Ben-omies most will bee, to
assume the name of *Sonnes*
of *Sorrow*, but not before
the giuing vp of the Mo-
thersghost, that bare them.
As the *Phenix* is not bred,
but of the dead ashes of
the *Damme*. Most men
being as loth to see their
sinne dye, as *Hagar* her
bond sonne. How many
Iudas will neuer repent,
confesse, restore, but with
the *Halter* in their hands?
Or at the best, as the *Ara-
mites*, going with *Halters*
about their *Hypocriticall*
neckes to the King of
Israel,

To the Reader.

Israel, to flatter God for a pardon. The Vsurer builds no Hospitals, relieues no poore, till he dy, nor many times then, choosing rather to dye, then make his Will. *Balaam* will but dye the death of the righteous as loth to forgoe his wages of vnrighteousnesse, while hee liueth. Hee that liues a Theef, would dye a Martyr, though wee read but of one that did so. *Di-
cīq, beatus Ante obitū nemo*
(in the worst sense) Euerie one would be happy, but not till death. In this regard then it had beeene more requisite to shew men their folly in defer-
ring

To the Reader.

ring their repentance, till either sinne or sicknesse haue madethem sensclesse of their sinnes, or in putting off the payment of their debts, till the score grow greater and greater, and they lesse able to pay, turning at length quite Banckrupts : That so repenting in time, they may enter in at the Gate of Mercie, before it be quite shut vp, with an, *I know you not* : *Depart yee workers of iniquitie.*

Answ. This obiection (I confess) is of some moment. Too many (alas!) are readie with *Iaob*, flying to lay hold on the Hornes of

To the Reader.

of the Altar, when yet
they haue not made their
peace with King *Salomon*,
the King of peace. But in
case any inordinate liuer
shall be brought to a sight
and sense of his sin, while
hee is yet meat-whole, as
we say : here he may, by
Gods grace, find comfort.
And asfor that other taske
to teach men the way to
repentance, others haue
bestowed profitable pains
therein ; and especially of
late a learned and reuerend
Predecessour of mine, M.
Mason, in his *Tribunall of
Conscience*. Wherin for
the point of moralitie, in
the examination of a mans
life

To the Reader.

life, he hath taken worthy paynes. Onely I could wish, if his leasure did serue, that hee would bee pleased to add thereunto a Rule how to examine a mans Errours in point of Faith, and of the sound knowledge of the Mystery of Christ. For where this foundation of sound and sauing knowledge is not rightly layd in the heart, as the foundation, whatsoeuer repentance a man goes about to frame or erect, it either falleth, as built on the Sand, or vanisheth away in an ayerie imagination. For the purpose: How can a man, that

To the Reader.

that either is ignorant of the grace of Christ, of the Gospell of God, and of the nature of sauing Faith, or else is arrogant in the singulatitie of his owne opinion, wherein he ouerturneth the whole foundation of Grace, euer come to true repentance for his sinne? For true repentance is a speciall gift of Grace: It is an immediate fruit of sauing Faith illuminating and sanctifying the heart, and whole man: and God giues this grace to no malicious enemie of Grace, but to such, as hauing receiued it, are thankefull for it, as a gift of

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of Gods free grace in Christ, flowing from the Fountaine of Gods eternall loue in electing vs in Christ, before the World was. So that it may seeme a worthy worke, and necessarie (if any) for the aduersaries of grace, swelling to a great height in these last times, as if they would bring another Deluge vpon the Earth : to show the way, how such may come (if it be possible) to the acknowledgement of the Truth, to repentance and amendment of their Errours, and Sins, that they may be saved. Onely it is a question, whether their Errours

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Errours vphold them in their Lusts, especially Ambition, and Loue of the World, or these their Lusts hold them fast in their Errours. But I will not ouer bouldly preffe this Taskē vpon any, it being both touchy and tedious. In the meane time, if any shall reape either Consolation, or Instruction by this poore Worke, to the furtherance of their Saluation, and the aduancement of the glory of him, who set me on worke, it is the Fruit of all my Labour, and *I reioyce therein, yea and I will reioyce.*



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CHAP. VIII.

*The Comfort. How a man may
over-*

The Contents.

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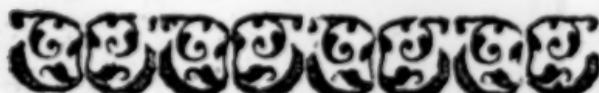
*The Comfort. How in this
Conflict the Soule may stay
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Errata.

IN the Latine Epistle ; *page 2.line 13.* for, intexuisse, read intexuerim. *p.3.l.9.r.* dedig-
nabimini. *p.5.l.7.r.* misericor-
diam. *p.8.l.10.r.* Sanctorum.

In the Booke ; *p.57.l.4.* for Conflict *r.* cooler. *p.131.l.19.r.* credatis. *p.145.l.9.f.* corrup-
tion *r.* corrupts. *&l.24.f.* com-
ming *r.* winning. *p.161.l.24.f.* turning *r.* teaching. *p.180.l.16r.* quid. *p.210.* in the margent,
l.6.r. ardor. *p.270.l.21.r.* nuzzle. Other lighter escapes the judicious Reader will easily correct.





THE PROEME.

TO goe about to write a booke of Conscience (it selfe being a Booke worne and borne about either in the Closset of euerie mans Brest, or at least in euerie mans Portmantue, wherein all his particular thoughts, words, and acts are recorded) may seeme to bee a labour better spared

B then

then spent. Yet considering how little vse most doe make of this their Bosome-booke, how little time they spend in looking in it, which though their maine Account-booke, yet they make least account of it ; as the Traueller , neuer opening his Portmantue, till hee come to his iourneys end, like the young Spend-thrift, running euerie day vpon a new Score, but not once willing either to looke into the Merchants or Mercers Book, sauing onely (for feare of the Crocodile) by starts, when he comes to set to his hand for new commodities , or much lesse, to cast vp the old Score ; and againe, considering how either by the fall of *Adam*, through the depriuation of originall and naturall light,

the

the defaced Characters of this
moth-eaten Booke are hardly
legible to his Bleare-eyes ; or
through the habituall custome
of deceitfull sinne, the Con-
science is growne so hard, as
scarcely it will admit of any
impression ; or through the
generall practise of sinne in
the world, it doth plead a pre-
scription, and hath learned to
cloth it selfe in the habit of
virtue, accounting the fashion
of the time a Law sufficient
to frame it selfe by : I haue
therefore thought it not alto-
gether superfluous, to speake
something of Conscience , if
not for the contemplatiue
part in this so learned an age,
at least for the practicke, as
more necessarie ; and if not
for otheris profit, at least for
mine owne comfort, as more

B 2 voluntary.

voluntarie. Wherein (to win the better credit to this Discourse) I imitate the Chy-rurgion, who hauing ript vp, and cured the Impostume in his owne body, is carefull to imroue his experiance to the instructing of others , laying before them his own infallible rule for all to follow in the like case. Nor am I afraid to lance mine owne wound, so I may thereby both cure my selfe, and procure others safetie. It is a foolish feare, or shame, that conceales the sore, till it proues mortall. For, as Saint *Augustine* saith, If they bee miserable, who feare to come into their houses, where they haue a scolding wife : How much more miserable are they , who are vnwilling to returne into their owne Conscience,

*Aug. in
B. 133.*

science, least there they bee ouer-borne with the brawlings of their sinnes? To buckle with which, a Christian courage and resolution is requisite. We digge into the *Via liquidaria ex- trahamus* Bowels of the Earth (saith *terram* the Heathen man) that wee *per me- nus: ut sumus* may thence draw forth some *bonum oc- loth* to search our heart. The *cupemus, scrutans pectus pi- get. Senec. Pronerb.* Authour of those Sermons, *Ad fratres in Eremo*, inserted in Saint *Augustines* workes, faith, Hee that trusting to his good Conscience, neglecteth his good name, is cruell. And such is the inseparable combination of these two, that on the other side we may as truly say, Hee that trusting to his good name, neglects his good Conscience, is cruell. These

two may not be seuered. *A good name is a precious ointment poured forth.* But whence poured, sauing from the pure Alabaster boxe of a good Conscience, the onely shrub, distilling the true Balme of *Gilead*, yeelding the fragrant smell of a good name? Yet too too many (alas!) are too cruell on both sides; some, bearing themselues too boldly vpon their good Conscience, and not fearing in the meane time to abstaine from (at least) appearance of euill, incurre thereby an euill report: others carrying all fairely without, to purchase a good name, yet looke not inward, that their Conscience bee answerable, while therein lurke some invisible monstrous corruption, be it pride, self-loue, ambition

or

or the like euill habite. By which meanes it commeth too commonly to passe, that a good Conscience is attended with an ill name: and a good name vnworthily bestowed vpon a man of bad Conscience: So easie are misgiuings and mistakings on all hands. Some can better get a good name, then keepe a good Conscience; others (yet the lesse vnhappy of the two) can enjoy a good Conscience, euen with the losse of a good name. And did not the innocent Lambe of God, for conuersing with Publicans and Sinners, heare of the Pharisees, *Behold, a glutton, and wine-bibber?* So fickle and false is fame, as well to mis-apply *Crucifige* to the good Conscience, as *Hosanna* to the bad.

But no maruaile , if men may bee so mistaken in the iudging of others Consciences, whereas most are deceiued in the discerning of their own. The Conscience, like the heart , being (through misguidance of the iudgement)

Ier. 17.9. deceitfull aboue all things.

And this comes to passe (as wee touched before) by the similitudes between the good and bad Conscience. For, (as

*Lib. de
Conscienc-
bia.*

* *Bernard* hath well distingui-
shed , better then defined)
there is, as a good Conscience,
and quiet ; and a good Con-
science , and troubled : so, a
bad Conscience and quiet, and
a bad Conscience and vnquiet.
A like symptomes in both.
How shall wee then discerne
the good, from the bad Con-
science ? Surely thus. The
bad

bad Conscience and quiet, is that, whose tranquilitie or calme is contracted either of a benuimednesse, and Cawle ^{Consuetu-} _{do peccan-} growne ouer it through long ^{di tollit} custome in sinne, or from a ^{sensum} _{peccati} profound ignorance of the nature of sinne, and of the Law of God, or from a prophanie contempt of sauing knowledge, and the meanes thereof, and the like; such are said by the Prophet to bee at ^{Ier.48.} ease, setled vpon their lees, ^{11.} not poured from vessell to vessell: but the good Conscience and quiet, is that, whose peace, after trouble for sinne, as a calme after a storme, floweth from no other Fountaine, but the mercie of God in Christ apprehended by Faith for the pardon of the sinnes of the belieuing peni-

tent sinner ; as the Apostle
 Rom.5.1 concludeth, *Therefore being
 iustified by Faith, we hane peace
 with God, through our Lord
 Iesus Christ.* Hee that wants
 this Conscience, flowing from
 Faith, which layeth one hand
 on the Sacrifice, Christ, say-
 ing, *Lord be mercifull* : and so
 repentance, laying the other
 hand on sinne, saying, *To me a
 sinner* ; can neuer goe home iu-
 stified ; his Conscience wants
 the true peace. And this peace
 and quiet of a good Consci-
 ence is further settled by a
 firme purpose of pleasing
 God in all good duties for the
 time to come. As the same
 Apostle saith, *Pray for vs, for
 we trust wee hane a good Consci-
 ence in all things, willing to liue
 honestely.* So that the good
 Conscience looks both waies,
 both

Heb.13.
 18.

both backwards, finding true peace in Christs righteoufnes by Gods mercie imputed, and by Faith apprehended, and applyed for the pardon of finne past : and forwards, with a sincere purpose of reformation, and conformitie to the Word of God for the time to come, willing, resoluing, and indeuouring to liue honestly. This is the good Conscience, and quiet.

Again, the bad Conscience, and vnquiet, is that, which being strucke with the sting of sinne, either with *Iudas* and *Achitophel*, runs to the halter, as if that were the next way to heale it ; or by diversion seekes to put it off, as *Cain* fals a building of Cities, and following his pleasures, if so he may charme the Serpents biting,

ting, or skin ouer the wound, or weare out the skarre and ruthfull remeembrance, or still the hideous cry of his horrid murther ; or by this kind of Dictamne , cause the mortall Arrow, sticking in his side, to loosen away. But the good Conscience and troubled, is that , which for sinne being humbled , and vpon repen- tance, through Faith, hearing, *The Lord hath put away thy sinne* : yet as a woman with her after-birth, is exercised with grieuous conflicts after- wards. It was *Danids* case ; after his absolution pronoun- ced by the Prophet from God, whereupon hee might, and did no doubt for the present find solid and assured comfort ; Yet how many a bitter storme doth he indure
in

in his soule? How many a sharpe fit? So that as a man in an Hecticke feuer, without intermission hee cryeth out,
Thy hand is heavy upon me day Ps.32.
and night. And, There is no Ps.38.
soundnesse in my flesh, because
of thine anger, nor any rest in
my bones, because of my sinne;
for mine iniquities are gone ouer
mine head, as an heavy bur-
then, they are too heavy for me.
All his penitentiall Psalmes breathe nothing else, but groanes and sighes from a troubled Spirit. Yet all the while hee possessed a good Conscience, though the fruition thereof was for a time to his greater humiliation, and exercise of his Faith, denied and suspended from him. Holy *Paul* in that perillous Nauigation, though he

hee was comforted by the Angel with a promise of safetie for his owne life, and theirs which sayled with him, yet arriued not at the Port, without great difficultie, and with the losse of the lading, and wracke of the Ship: So Gods Child, as *Danid*, though vpon repentence for sinne, hee haue his Pardon sealed, and life secured, yet so hideous are the stormes of renued remorse for sinne, which still lye beating vpon his brittle Barke, that hee must suffer much dammage temporall, before hee can, vpon the Planke of redubled repentence, waft and worke himselfe, to reach the calme and comfortable Hauen of *Melita*. This is that Conscience, that troubled

troubled Conscience, of the Conflicts and Comforts whereof wee are here to speake.

For as for the afflicted bad Conscience, as of all such, as liue in a knowne sinne without repentance, and now and then are troubled with some fearefull qualmes comming ouer their stomacks, while they seeke to haue not the cause, which is sinne, but the effect onely remoued : Wee purpose not to bee troubled with such. In such cases let the Adulterer repent and become continent ; the Drunkard repent, and become sober ; the oppressing Vsurer repent, and restore, and become libe-
rall to the poore ; and so in the rest. Otherwise, neuer let them looke for any true com-
fort

fort and peace of Conscience. Yet for their better instructi-
on, such also may reape much
helpe by this Treatise, to fur-
ther them in the practise of
true repentance, thereby to
obtaine true peace of Consci-
ence. For here we propound
and describe the case of a trou-
bled Conscience in the highest
degree, together with the re-
medies of it: that so no trou-
bled Conscience, in any lesse
degree, or kind, might here
faile to find comfort in time
of need. For he that knowes
how to cure the greatest
wound, can the more
easily cure the
lesse.

CONFLICTS.



CONFLICTS A N D COMFORTS OF CONSCIENCE.

CHAP. I.

*The first conflict or triall, where-
in the conscience of a man rege-
nerate, apprehending Gods
wrath for sin, is peril-
lously shaken.*



T is the nature
of all sinne, once
committed, by
guilt to affect
the conscience
with a fearefull apprehension
of Gods wrath both tempo-
rall

Gen. 2.

rall and eternall, as due to the sinner. It was decreed so in the beginning by an vng
changeable law of God: *In the day thou eatest thereof, thou
shalt dye the death.* And no sooner had *Adam* transgref-
sed, but an horror seased vpon
his soule, hee heares Gods
voyce, he feares, flyes, hides
himselfe: What's the matter
now? *Adam, where art thou?* might God well say; not in
what place, but in what case
art thou? surely the Serpent
had left his sting in *Adams*
Conscience. Now hee is af-
frighted with hearing Gods
voyce but a farre off, as of a
Judge sending forth a Hue &
Cry, or summons to the male-
factor to appeare before him:
whom before, he ioyed to be-
hold, as a dutifull sonne, de-
lighting

lighting in the presence of his louing and liberall father.

Ob. But *Adam* was afterwards receiued to mercy, and that by a new couenant, of Grace (the old, of workes, being vtterly forfeited) and that in and through Christ, the promised seed of the woman. Is not then the case of mans Conscience now altered? Can the member of Christ, the vessell of grace, the heire of life eternall, bee from henceforth reposseſſed with any ſuch apprehenſion, as of Gods wrath eternall, due vnto him for his ſinne? Farre be it. Can he who is once iuftified from his ſinne by faith in Christ, fall backe into the ſtate of condemnation? *Who ſhall lay any thing to the charge of Gods chosen?* *It is God that iuftifieth, who* Rom.8. 33, 34, 35, & 11.29. *Shall*

Joh.23.1, shall condemne? And are not the
 Rom.8. gifts and calling of God without
 35. repentance? And whom God lo-
 ueth, beloueth to the end? And
 who shall separate us from the
 3 Pet.1.5 loue of Christ? And are not the
 elect of God, kept through faith
 by the power of God unto salua-
 Heb.13.5 tion? and hath he not said, I wil
 not faile thee, nor forsake thee?

True: Notwithstanding such is the malignant poyson of sin euен in the regenerate, that though the dominion thereof be taken away, so as it cannot lead the faithfull away captive to death eternall: yet the guilt of it may so sease vpon the Conscience, the thicke cloud of his sin may so eclipse Gods louing countenance from him, as that hee may for the time seeme in his owne apprehension, to bee a very cast-

cast-away ; yea and that euen then, when God is in Christ reconciled to him. Euen as a father, when his sonne hath offended, yea hath beene humbled for it, confessed it, intreated pardon of his Father ; though his father cannot put off the bowels of naturall affection, nor ceases to loue his sonne still, but purposeth to bestow the inheritance vpon him, yet shewes him nothing but an angry countenance, layes the rod vpon him, threatens to disinherit him, and all this but in loue & wisedome, disciplining his sonne, both for the sounder reformation of what is past, and securer preuention offurther offences which otherwise hee might fall into. It is the Apostles comparison, *Whom the Lord longeth*

loueth, he chastiseth, and scourgeth every sonne whom he recei-
ueth. Our earthly fathers for a
few daies chastened us for their
pleasures, but he for our profit,
that we might be partakers of his
holines. Now no chastening for
the present seemeth to be ioyous,
but grieuous, yet afterward it
yeeldeth the peaceable fruit of
righteousnesse, unto them that
are exercised thereby. And sure-
ly of all other chastenings,
none so terrible, as this of the
Conscience, being lashed with
the cords of its owne sinne.
All *Jobs* corporall afflictions
no way comparable to this.
What a lamentable voyce
was that vttered by *David*, I
said, *I am cast out of the sight of*
thine eyes? And that, *My God,*
my God, why hast thou forsaken
me? And infinite the like wo-
full

full conflicts had holy *David* with the apprehension of Gods displeasure against him for his sinne. There is no death, no hell so terrible as this, when the blacke hellish cloud of sin comes betweene the soule, and the sun-shine of Gods fauourable countenance.

Ob. But how comes this of the nature of sinne, seeing that not all, nor most sinnes, do vsually cause this apprehension of Gods dreadfull displeasure in a mans soule? How many a couetous, voluptuous, ambitious, carnall-minded man passeth away without touch of any such apprehension of Gods wrath? yea, on the contrary, the more hee thriueth in the fruition of his sinnefull desire, the more hee flat-

flattereth himselfe in the presumption of Gods fauour towards him; which is the ordinary error of the world, to measure Gods friendship by outward prosperity; which *Danids* carnall judgement once had almost led him into.

Psal. 73.

Answ. It is not the nature, but the accessory deceitfulness of sin, growing from a habit & custome of sinning, wherewith the soule being possessed, becomes stupified and voyde of all apprehension (through Sathan's enchantments, sounding in the eares, Mercy, mercy, and closing the eyes from once looking vpon the iustice of God) of diuine indignation. Yet all this while sin is not idle, but as a worme lyes gnawing at the stomacke of the dead conscience, and as

the

the moth, doth by little and little insensibly fret away all the softer and tenderer part of the soule, leauing nothing ^{sensim si-} at length, but the knotty ^{ne sensu.} thred of an inueterate stupidi-
tie. Againe, there is great dif-
ference betweene the sinnes of
the regenerate, and of the vn-
regenerate. For although ha-
bituall corruptions bee in the
one, as well as in the other,
but in the regenerate inherent
and inhabitant onely; in the
vnregenerate also regnant and
predominant, though some
one corruption more conspi-
cuously and actually predomi-
nant aboue the rest, as the
Belzebub or ring-leader: Yet
those indwelling inmates in
the regenerate, though they
be but as the *Gibeonites*, capti-
uated to *Israel*, and as the re-

Judg. 3.

liques of the Canaanites, made Tributaries, but not expelled; though I say the corrupt old man bee shibdued to the new man, which after God in Christ is created in righteousness and true holiness; yet are they very grieuous to the Saints, being as *thornes in their fides, and prickes in their eyes*, molesting them continually, and causing euen the holiest to exclaime, *O wretched man that*

Rom. 7.

I am, who shall deliver me from the body of this death? Whereas on the contrary, the corruptions in the vnregenerate, though raigning and raging lusts, yet are no whit troublesome or burthenosome to them, except then only, when by some outward impediment they are crossed, & cannot injoy their wished desire to

to the full ; or else when Sa-
than at the houre of death, or
so, hauing them vpon the hipp
(as we say) or at aduantage in
some perillous temptation,
presents vnto them the hide-
ous shape of those their foule
enormities, that so downe the
precipice of desperation they
may tumble headlong into the
infernall pit. Againe, the Con-
science, beth for the naturall
quickness, and tendernesse of
it, is not vnfitly compared to
the eye. Now the eye that is
found, how is ~~it~~ offended
with the least moate falling
into it, nor is it quiet, till it be
quit of it ? whereas the vn-
found eye, hauing a thicke and
hard Filme growne ouer it,
yet is not sensible of any
Paine, though now depriued
of sight. The found eye is the

conscience of the regenerate man, which is offended with the least moate of sinne, yea with the very motion onely, crying out, *who shall deliver?* but the vnsound eye is the conscience of the vnregenerate, which being ouergrown with the hard filme of habituated corrupt humours and lusts, is no leesse voyde of the sense of any trouble, then of the sight of his sinne.

Now, as the regenerate cry out of their inherent corruptions ~~so~~, much more, when vpon any preualent temptation, working vpon, and taking aduantage of their want of instant and constant watchfulnes ouer their soules, their corruptions breake forth into (at least) some degree of act, and so, as it causeth

scan-

scandall, hereupon their sorrow is infinitely aggravated, and their soules cast downe into the very gulfe of horror and terrors of the wrath of God. Now they are wrapped in a thousand sad perplexities. Now they fall a arguing (Sathan's sophistry being ready with his *scriptum est*) that surely God is become their enemie, that hee loueth them not, that hee hath cast them out of his fauour, discarded them out of the number of his Saints ; that they haue beeene but hypocrites all this while. For thosē that bee his, hee keepeþ. *He keepeþ the feete of his* I Sam. 2.
Saints from sliding. The wicked 9.
are they, whose feete shall slide in Pro. 2.8.
due time. And, The Lord orde. Deut. 32.
reth a good mans going, and ma- 35.
keth his way acceptable to him- Psal. 37.
selfe.

Eph. 5.
27.

selfe. And, none shall be presented to Christ, as his spouse, but such as are without spott and wrinkle, such as are holy and withou blemish. And, the Angel reapers shall gather out of Christ's kingdome al things that offend, and them which do iniquitie. Vpon these Pre-mises Sathan inferreth : But God hath not so kept thy feet; thou art not free from spots, wrinkles, blemishes; thy life hath beene offensiuie, and thou a worker of iniquity: therefore thou art none of Gods Saints; thou appertaineſt not vnto Christ; thou must bee culled and cast out of his kingdome for an hypocrite, for a Reprobate. These and the like assaults Sathan maketh against the soule of Gods child afflicted in conscience

ence for his siane.

And now poore soule, what
wilt thou doe in this case?
whither wilt thou fly? God
hath with drawne his louing
countenance from thee, his
word is drawne forth as a
two edged fword to kill and
cut thee off. And now what
Balme is left in *Gilead* for
thee? what Phisitian there?

Nor is this conflict for a
spurte, and away, but of long
continuance: how doth the
poore soule languish with
complaints. *Day and night
thy hand is heany vpon me.* *My
soule is sore troubled;* but thou
O Lord, how long? And what
doth more adde to the soules
griefe, then the continuance
of a tedious and strong fit of *Terre fa-*
temptation? If beauinesse did eileest
indure but for a night, and *joy re-* preferre
turne ^{granc.}

turne in the morning, it might the better be indured, though sharpe for the time. The continuall storne of 15 daies, without intermission, was very tedious and terrible to those in *Pauls* ship. But how tedious are those stormes, wherein the soule and conscience are tossed, not for a few dayes, but for many months, & yeares together. If a naturall child, for some offence, bee but for a few daies debarred from his louing fathers presence, what a heart-griefe is it vnto him, how impatient is hee, how penitent, how longeth hee to inioy his fathers countenance againe?

If *Absolon* had not beeene a gracelesse and vnnaturall son, his fiue yeares banishment from the King his fathers face

face and fauour, had beene not a little irksome to him; but especially those two yeares in *Jerusalem*; so that his burning of *Ioabs* field, might haue bene imputed to his zealous and impatient affection of seeing his father, and not to his subtily, in so making away through the very fire, to his wicked ambition of usurping the kingdome. But we speake here of a naturall gracious sonne, to whom the offence of a father is a burthen intollerable. This was *Danids* affliction, when hee was so long banished but from the visible Type of Gods presence and face, the Arke of God. And till reconciliation, no peace.

CHAP. II.

*The Comfort. How the soule is
reduced and restored into
Gods fauour, and so to
the peace of Con-
science.*

I Cor. 10 **B**ut blessed be God, whose
faithfulness will not suffer his Saints to be tempted above that they are able, but will give the issue with the temptation, that they may bee able to beare it : Who saith,
Esay 54. *For a small moment haue I forsaken thee, but with great mercies will I gather thee; in a little wrath I hid my face from thee, for a moment: but with euerlasting kindnessse will I haue mercy on thee, saith the Lord thy Redeemer.*

But

But by what meanes is the conscience raised from this gulfe of temptation, to the hauen and rocke of comfort? How may Gods child come to get the victory ouer so sore a conflict? What? By considering, God is mercifull. True: But he is no lesse iust. Or, because perhaps thou hast tasted of temporall and corporall chastisements; that therefore the bitterness of death is ouer, and God is now pacified, and satisfied for what is past? Indeed temporall chastisements ought to be humiliations to thee, but can be no satisfactions to God. For what proportion betweene a temporall punishment suffered, and an eternall deserued? Or betweene an infinite iustice offended, and a finite patience

tience satisfying? No mulet

Micah 6. will redeeme the least sinne;
7. *not ten thousand riuers of oyle;*
not the first borne of thy body,
for the sinne of thy soule. *No*

Psal. 49. *man may redeeme his brother, or*
7, 8. *make agreement with God for*
him. It cost more to redeeme
 their soules. That must be
 let alone for euer. All Pur-
 gatory imaginary flames can-
 not purge the staine of, or sa-
 tisfie Gods iustice for the
 least sinne. That doctrine is a
 meere dreame, blasphemous,
 derogatory from the all and
 onely sufficient sacrifice of
 Christ, that any thing else, ei-
 ther their sacred fire, or holy

flint. water, as * they affirme, but
~~le con-~~ that precious blood, can purge
~~atione~~ away the least sinne.

Or to let all these alone,
 thinkest thou that time will
 weare

weare those fits away ? Or
wilt thou drive them away
with merrie companie ? Or
drinke them away, as good-
fellowes do their melancholy-
fits ? Alas, this doth but add
more fuel to the fire of thy
Conscience , while it addeth
sinne vnto sinne. This is
rather to delay thy comfort,
then to allay thy griefe.

What course then wilt
thou take ? To resolute this :
there are sundry speciall and
soueraine preferuatiues, keep-
ing the soule from sinking
vnder the Gulphe of a trou-
bled Conscience. The first is
Faith, the sauing, liuing, iusti-
fying Faith, the nature wher-
of, is neuer to depart from
God, but to cleave vnto him,
whatsoeuer come of it , and
euen against hope to belieue Rom.4.

Job 13.
15.Pf. 116.
10.11.

Ef. 28.16

vnder hope. It resolues, *Though hee kill mee, yet will I trust in him.* This Faith belieueth euen in vnbeliefe. *I believe Lord, helpe my unbeliefe.* What a perplexed speech is that of *Danids?* *I believed, therefore haue I spoken;* *I was greatly afflicted;* *I said in my hast,* *All men are lyers.* David both believed in the promise of God towards him, and yet through humane frailtie, in hast, doubted of the same. He said in his hast, *All men are lyers.* And what need he repent of that speech, as spoken in hast? Are not all men lyers? But his meaning was, he mistrusted God in his hast; though yet hee believed. Notwithstanding the Scripture faith, *He that belieueth, shall not make hast.* Such a mixture

mixture is there in the Regenerate, of Faith and Infidelity at one and the same instant, about one and the same object. This is that Faith, which never fayleth a man in his vermost extremitie, but supports him euen against despaire it selfe. *I should utterly haue fainted, vnlesse I had believed to see the goodnessse of the Lord in the Land of the Living.*

Object. But how can a man both belieue and doubt, at the same instant, about the same thing?

Answe. There is in the Regenerate, the Old man doubting, and the New man belieuing. It is against the propertie of Faith to doubt. Doubting comes of the Flesh, and belieuing of the Spirit, and these two are contrarie one

one to the other, they fight one against the other in one Soule, as *Jacob* and *Esan* in one Wombe. So that euen then, when the Soule is like to bee ouer-borne with the tempest of carnall distrust, the seed of Faith, by a secret and insensible working for the present, being fast rooted and riuetted into Christ, as the Ankor in the Rocke, or the Tree-root in the firme ground, preserues it from either wracke, or wind-fall. Thus *David* comforts and cheeres vp his dejected Soule:

Psal. 43. • *Why art thou cast downe, O my soule? And why art thou disquieted within me? Hope thou in God; for I shall yet prayse him, who is the health of my countenance, and my God.*

Againe, Faith hath two strong

strong supporters, to stay it from fainting : The first is, the promises of God : the second, experience of former feelings of mercie. First, Gods promise is the proper obiect, and pillar of hope. This promise, is not a word of course, but a word of Gods solemne Couenant; a word, not transient, but permanent, a word written, in a more lasting monument, than Lead and Stone. Yea this promise is confirmed with Gods

* Oath, and ratified with his Seale, with the Priuie * Seale Rom.8. of his Spirit, in euerie faith-

full mans heart, and with the Broad Seales, his two * Sacra-
ments. This promise of God in Christ for saluation, Faith * appropriates to the belieuers own selfe; concluding, *Faith-*

Hebr.5.
17.

Rom.8.

16.

Rom.4.

* id est

no[n] v,

est verifi-

dei. Chrys.

Gen.13.

full Ser.35.

full is he, who hath promised,
who will also doe it. And as
Satan on the one side is busie
to buzz into a mans head
places of Scriptures, by him
peruerted, and mis-applied;
so Faith on the other side op-
poses against him the sweet

Math. 11 promises of God: as, *Come*
28. *unto me, all ye that are wearie,
and laden, and I will refresh you.*

Math. 9. *I came not to call the righteous,
but sinners to repentance.* Nor
doe these promises belong
onely to those, who haue not
yet beene effectuall called,
but to those, who, after
their effectuall calling, haue,
through humane infirmitie
fallen into some sinne. *As,*

1 Joh. 2.1 *children, I write unto you, that
you sinne not; And if any man
sinne, we haue an Aduocate with
the Father, Iesus Christ the
righteous.*

righteous, and he is the Propitiation for our sinnes. These, and the like promises of God, Faith laying hold vpon, are like the hand of Christ reach-ed out to sinking Peter, stay-ing the Soule from perishing in the Floods of Spirituall perturbations. Except thy Law ^{Ps. 119.} (faith afflicted David) had ^{92. and} ^{ve. 49. 50} beene my delight, I should then haue perished in mine affliction. By Law, there, hee meaneth the *Gospel*, with the promises of it. For else, the Law causeth ^{Gal.} wrath, and can minister no consolation to the wounded Conscience, but onely fends the Patient to the good Phy-sitian, Christ. It is one of S-
tans vnuall stratagems, to hide Gods promises, all hee can, from Gods child in time of Spirituall temptation, and to present

Quissta-
 tuis al-
 quid parte
 inanida
 altera, & -
 quum li-
 cetera ne-
 rist, haud
 equus fuit
 Seneca.

present him, and wholly take
 him vp with Judgements,
 thereby to drive him to de-
 spaire. Therefore, as a Judge,
 that heareth one partie, and
 referveth neuer an eare for
 the aduerte partie, must needs

bee vniust, yea, although hee
 haply pronounce right iudg-
 ment : So the sinfull Soule
 looking altogether vpon the
 iudgement of God, and referv-
 ing neuer an eye, to looke
 vpon his mercie and promise,
 is like to proceed vniustly
 against himselfe, though ther-
 by hee puli vpon his Soule a
 iust condemnation. But to
 prevent this, It stands not
 with the condition of the
 Children of the Promise, the
 blessed Seed, those *Vessels of*
mercie, which God hath afore
ordained unto glorie, that in
them

them he might make knowne the verſe 22. riches of his glorie : It stands not (I ſay) with their condi-
tion, to bee, as the vſſels of
wrath , swallowed vp of
wrath , being ſelfe-fitted to
deſtruction : But in the Chil-
dren of the Promife, mercie
ſhall triumph againſt iudg-
ement , when Faith in Gods
promiſes of life ſhall ouer-
come all diſſiculties.

The ſecond pillar and prop
of Faith in the Soules faint-
ing , is experience of former
fruition of mercie. This was

*Danids practise, * I hane con- Ps.77.
ſidered the dayes of old, &c.
I call to remembrance my Song
in the night.* Thus in his di-
ſtrefle, hee calſ to mind what
ſweetneſſe, and comfort hee
found formerly in God , by
thoſe familiar Soliloquies,
which

which his Soule did sing vnto
God by night, in the gratefull
remembrance of his benefits.
And *Psalme 143* complaining,
*My spirit is ouerwhelmed within me, my heart within me is de-
solat*: Yet he comforts him-
selfe with the meditation and
memorie of Gods former
gratiouse dealing towards him
ver^e 4,5. And *Psalme 27*, he
euен challengeth God vpon
ver^e 9. form x mercies, saying, *Hide
not thy face from me, put not thy
seruant away in anger: Thou
hast bee[n]e my helpe, leaue me not,
neither forsake me, oh God of my
saluation*. Thus vpon this ex-
perience *David* gathers such
assurance, that though his Fa-
ther and Mother forsake him
(*And can a Mother forget,
forsake her sonne?*) yet though
shee should bee so vnnaturall,
yet

yet saith God, *I will not forsake thee*) yet, saith David, *Even then the Lord taketh me up*. So that for the Conscience afflited, to recollect the experiments of former mercies, which the Soule once sweetly inioyed, is a solid grouud of comfort, whereon to cast the Anchor of Hope in a present storme, yea and the secure Harbour also, wherein to repose her selfe, in a settled assurance of Gods loue, for the time to come, and for euer. And the reason is, *Whom God loueth once in Christ, bee euer loueth*. *The gifts and calling of God are without repentance*. His blessing vpon his Children, is like that of Isaac vpon Jacob, *I haue blessed him, and he shall be blessed*. Balaam told Balack, that there was no reuersing of Gods

Gods bleffing on his people ;

Num. 23. *God is not as man, that he should lye, or repent ; Hath he said it, and shall he not doe it ? Behold I have received commandement to bleffe, and he hath blessed, and I cannot reuerfe it.*

Obiect. But the memorie of former mercies injoyed, may serue to minister to the afflicted Soule for sinne, rather matter of more grieve, then of any ioy, and rather to aggrauate our sinne, and so our sorrow, then to redintegrate or renouate our comfort. What a corrosive was it to *David's* heart, trow you, after that his sinne, to heare the enumeration of Gods many faours and benefits towards him, mentioned by *Nathan* to him, as in the person of God ? Enough of it selfe,

selfe, to wring from *David's* gaulled and gricued heart a confession with teares, *I haue sinned against the Lord.*

Answ. True it is, we haue no sweeter, nor stronger tyes to serue and obey God, then his benefites towards vs; which as they are moe in number (as he that hath fewest, hath so many more, then euer hee deserued) or more excellent in their nature: So, when at any time wee sinne against this our liberall Benefactor, all those benefits stand vp as witnessles against vs, vpbrayding vs with extreme ingratitudo and vnkindnesse; as in the former example of *David*. And consequently, in the Soules humiliation for sin, Gods benefits comming into remembrance,

*T. Linius
Lib. 1.*

doe so accumulate and heape themselues vpon the Soule, that (as *Tarpeia*, the Romane Damofell, was pressed to death with those Iewels cast vpon her, which the Sabines wore on their left armes, the price contracted, for betraying to them the Capitoll of *Rome*) shée is now pressed downe beyond all measure. That speech (*Et tu Brute*) vttered by *Cæsar* to *Brutus*, might haue beene a sharper Dart to pierce *Brutus* his vnkind heart, then his Poinado was to stabbe *Cæsar*. When *Joseph* was tempted by his wanton Mistris to folly with her, he answers her, what obligations of fidelity his Master had layd vpon him, in that he had intrusted him with all his goods, taking no account of him

Gen. 39

him : and should hee not bee
faithfull, not to violate that
one Iewell, which alone hee
had referued to himselfe ?
So that, if Gods many bene-
fits he hath trusted vs withall,
if the liberall allowance of all
the Trees in the Garden, will
not, cannot (as they should)
restraine vs from the one and **Gen.2.**
onely forbidden fruit of sinne
(as certainly they would, if
wee tooke but heed in any
temptation to set Gods innu-
merable, and inestimable blef-
fings towards vs before our
eyes ; which would make vs
say, as *Joseph*, How shall I doe
this great wickednesse and
sinne against God ? But alas
wee are too forgetfull) Surely
then if we doe sinne, all the
other Trees in the Garden
will be readie to fall vpon vs,

52 *Conflicts and Comforts*

and presse vs downe, not affording vs so much as their shaddow, to hide vs (if possible) from the wrath of

Math. 9. Gods angry countenance, much lesse to refresh vstherewith. Yet in the midst of the presse of Gods benefits, wherewith the Soule is now oppressed, Faith with her finger touching vpon, and pointing vnto that euerliuing Fountaine of the grace and mercie of God in Christ, formerly experienced, finds cure for the issue of the bleeding **Conscience**, euen then when it seemes to be quite spent, and cast behind Christ. So that,

**Math. 16
23.** I say not, that to the afflicted **Conscience** the memorie of Gods temporall benefits will bring comfort, no nor simply, of those Spirituall mercies on our

our Soules formerly felt ; sith all of them may iustly vpbraid vs for our vngratious vsing of them : But least the Soule in this conflict, of the apprehension of Gods wrath deserued, should bee swallowed vp, her readie way is to haue recourse to the stabilitie of Gods loue, mercie, and grace in Christ towards vs, which hauing once, and often formerly felt, and inioyed, we may recollect our Faith, and rest assured, that wayting with patience a while, the Cloud will passe ouer, and the Sun-shine of Gods fauour will returne vp-on vs. And thus wee may reckon Gods promises, and our spirituall experiences of his mercies, as two preseruatiues more. Onely this must bee remembred withall, that

the more experience we haue had of Gods fauours, the more it ought to drieue vs to a greater measure of repentance ; which will follow fitly here , as a fourth Preseruatiue.

2Cor. 7.
10. The fourth preseruatiue then of the Conscience from perishing vnder the apprehension of Gods wrath, is godly sorrow ; so called, 1. because it is a spirituall grace & gift of God. 2. because as it commeth from God, so it goeth, tendeth vnto, and endeth in God ; sorrowing, not so much, that his iustice is provoked, as his mercy abused, and his glory prophaned by our finnes. Herein it is opposite to worldly sorrow, which as it springeth from a guilty conscience conuicteth by the eu-

evidence of Gods law reflect-
ed vpon it : So it respecteth
onely the worldly estate of a
man, that he may still inioy
the same, and prevent tempe-
rall iudgements. This worldly ^{1 King.}
sorrow was in wicked *Ahab*, ^{21.}
and so may bee in all Repre-
bates. But the godly sorrow is
so farré from regarding the
punishment deserued, that if
the godly Penitent had it put
to his choyce, hee would ra-
ther suffer the very torments
of hell, then to haue com-
mitted the least sin against God.
This is true godly sorrow,
which chusing rather to dye
the death, and to fry in hell,
then to sinne against God :
hereby it becomes a strong
antidote against despaire. For
what power, can cuen the
flames of hell fire haue ouer

that soule, which is so drenched in the flood of this godly sorrow, one drop whereof that poore *Dives* had not to coole his tongue? So that to despise hell torments in comparison of sinne, this giues a Supersedeas to Despaire, and seales to the penitent soule a *Quiescens est*, from all feares. For how shall he now be any whit appalled with the apprehension of Gods wrath, that

2 Cor. 11

31.

Filius iste a- his wrath in hell, then by sin *roum la-* incurre it on earth? Thus *chrymarum* *perire non* judging ourselves, wee shall not *potest*: as be iudged. Impossible it is, that *Ambrose* a sonne of this sorrow should *comfor-* *ted Moni-* perish. Had that seuentimes *ca Augst.* heated furnace any power at *mother*, all, somuch as to scinge the *weeping* outer garments of those three *that he* noble Confessors, while they *was a* *Manichee* pre-

preferred the suffering in that flame, before they would once bow to the Tyrants Idol? such a conflict is godly sorrow.

Againe, as godly sorrow looks primarily to Gods glorie: so, secondarily, it reflects vpon the soules speciall good, namely, saluation. For *godly sorrow worketh repentance unto saluation, not to bee repented of.*

2 Cor. 7. 10.

But as for any temporall end, or corporall benefit, or the fauing of this present life, godly sorrow takes the least care. The difference in this point betweene godly, and worldly sorrow, is liuely set forth in those two Theeues, crucified with Christ; which two Theeues, on each hand of Christ, were a Type of all mankind, of the Elect, on

Christ's right hand, and of the Reprobate on the left. All were Theeues in *Adam's* fall. And to redeeme effectually all his Elect, Christ is numbred, crucified with, for Theeues. Now the one of these Theeues believing, confessing Christ vpon the Crosse, what was the thing he aymed at? His temporall life? A repriuall thereof? Nothing lesse. But, *Lord remember me when thou commest into thy Kingdome.* And how did hee answer his fellow Theefe, but not fellow Saint? *Fearest thou not God? Wee are righteously here; wee suffer condignly.* Such is godly sorrow, humbly submitting it selfe to all torments, as duly deserued. When on the contrarie, the obstinate Theefe his desire was all for his temporall

porall life : If thou be Christ,
sauē thy selfe and vs. As if
Christ's sauing of himselfe,
had beene the way to sauē
them. This is all the ayme of
worldlings, to bee no further
for Christ, or Religion, then
Christ and Religion will serue
their temporall turnes ; at the
utmost,desiring (if they must Num.23.
10.
needs at length dye) to dye
the death of the righteous,
and that their last end may be
like his ; the couetous man
will then (because hee must)
become liberall, giuing all
from himselfe when hee can
keepe it no longer : the drun-
kard will then dye abstinen-
tious, because he can drinke no
more : the ambitious Tempor-
izer would dye a Child of
the Truth, when by neutrali-
zing hee can rise no higher :
the

the Pontifician Priest would
dye in the garment of Christs
righteoufnesse imputed, ra-
ther then in S. *Francis* Cowle,
when now hee can gaine no
more full offerings by impo-
sing vpon the simple seduced :
but now to doe this *re integra*,
in their health, while they
may yet liue longer, and get
more wealth, and spend
more merrie dayes, and rise
higner, and liue like Abbey
Lubbers, they like not to bee
like the righteous man.

Againe, godly sorrow ne-
uer goeth alone, but is accom-
panied with sincere and inge-
nuous confession of sinne to
God. Till *David* did this, hee
was exceedingly troubled and
tormented in Conscience.
How pittifullly complayneth
he, *Psal. 32. When I kept silence,*
my

my bones waxed old, &c. I ac- Psal. 32,
knowledged my sinne unto thee, 3,4.
and mine iniquitie haue I not
hid; I said I will confesse my
transgressions unto the Lord, and
thou forgauest the iniquitie of
my sinne. Here David's godly
sorrow breaking forth, and
venting it selfe in an humble
confession of his sinne to
the Lord, bringeth ease and
comfort to his Soule; euen
as a turbulent wind, incloſed and pent in the bow-
els of the Earth, caufeth
a terrible Earth-quake, not
ceafing, till by ſome rup-
ture it haue a vent. Or as
the ſtomacke, ſtriving with
ſome indigestible morſell,
which the inordinate appe- ^{Orig. in}
tite had swallowed downe, ^{F. 37.}
is not eafed, till the ſame
bee rendred backe againe.

Or

Or (as the iugling Fryars make the simple beleue) as the soule of such a rich Churle departed, cannot be at rest, till such his ill gotten goods bee restored to the owners, at least to some religious Couent. No, nor then neither, sith not before.

One ingredience more would here be added, as necessarie to cause our godly sorrow to worke the more kindly and effectually, to recouer found health to the soule. For it may so come to passe, that the offence, which the world hath taken at a mans sinne, may affect a mans heart so much the more with sorrow, because it hath brought a disreputation vpon his person, and a staine vpon his good name ; whereas otherwise per-

perhaps hee would haue made light of that sinne, being concealed from the world, and so haue still continued in it. And againe it oftentimes, yea too vñually comes to passe, that for want of sound and solid repentance for former sinnes, God suffers his child euен to fall into some scandalous sin with the world, that so at length hee may bee throughly cast downe for all, and come to a perfect hatred of all sinne. And surely one sinne soundly and thorowly repented of, doth mightily and maruelously arme a man against the tempters assaults for the time to come, if it be but attended with a sinall guard of a wary watchfulnesse : Wheras on the contrary, repentance flubbered ouer, and dallied with

with, causeth the enemy to grow much more audacious in new assayments, while hee obserueth vs the lesse able to resist his batteries, by how much we haue beene more remisse and carelesse in the sure making vp of later breaches. As a wound, not throughly healed, but skinned ouer, festereth, & becommeth a greater sore. Or as phisicke, not working kindly, doth but fit the body for more diseases. For this cause then, that we leaue no one corner of our deceitfull hearts vnswapt and vntransackt, it is behouefull for vs to call our selues to a strict and seuere account for all our former old sinnes, and vpon a *melius inquirendum* to enter into iudgement with our selues a fresh for them, as finding

finding them now guilty of Treason, which before happily we condemned but of petty Larceny; when as now wee may iustly deeme, that for want of due humiliation and sorrow for them, they (asa theefe saued from the gallowes, that should haue beene put to death) haue beene ready to cut our throate, by leading vs on to the more bold committing of sinne. For as we prophecy in part, so wee practise repentance, and all other duties in part. And the more imperfect our repentance is for sinne past, wee are not onely the more weake to stand out and resist temptations, and to subdue the remainder of our corruptions, but the further short we come of the inioying of thofe solid

com-

comforts of Gods Spirit, which it poureth in greater abundance into the most penitent soule : So that for the greater strengthning of the wounded soule fainting vnder the waight of some great temptation for a new sinne, it is necessary to renew our repentence in a greater measure then ever, for all our old sins ; that so the more ground wee sow with godly sorrow, wee may reapethe more plentifull haruest of consolation. This was *Dauids* practise. In his old age, and vpon that great sinne of his, hee prayes the Lord *not to remember the sinnes of his youth*, which no doubt he had long agoe repented of, but now vpon so fearfull a fall, being driuen aground by the tempest of temptation, he

can-

cannot bring his vessell off againe, but with a greater spring-tide of teares, in a redubled repentance.

But many are so mealy mouthed, that for shame, or pride, they will not confess (at least, in particular, as *Dauid, * This euill*) this or that speciall sinne to God. Because many times thereupon depends a necessity of restitution and satisfaction to man for the offence done, without which, confession to God, in such cases, is vaine. For the sin is not remitted, vnlesse the wrong to man (if it be possible) be satisfied. In the Law, robbery, cozenage, violence, periury had a sacrifice for it, but he must withall make full restitution according to the Law, the same day of his sacrifice,

Pro. 28.
13.
*Psal. 51.
Non remittitur
peccatum,
nisi restituatur
ablatum.
Aug.

erifice; see *Leuit. 6. 2,3,4,5, 6,7.*

PL. 130.1 The fifth Preferuatiue of Conscience, distressed with the feare of Gods displeasure, is Prayer. O the sweet and ouerain helpe, which Prayer, frequent, feruent, faithfull, humble Prayer subministreth to the Soule, when plunged in the depth of perplexed dolours! As *David*, in that short, but pithy Penitentiall, *Out of the deepes haue I cryed vnto thee, O Lord.* *Ionas* prayed vnto the Lord his God out of the Fishes belly, Yea, *Out of the belly of Hell cryed I, and thou hearest my voyce.* And when *David* said in his haft, *I am cut off from before thine eyes: Neverthelesse* (faith hee) *thou hearest the voyce of my supplycations, when I cryed unto thee.*

thee. Prayer is of force to bring againe the dead Child, to rayse dead *Lazarus*, euen the stinking Soule, out of the Graue. No place, no case of calamitie, Spirituall or Corporall, whence Prayer may not procure deliueraunce. Onely out of Hell is no deliueraunce. Why? They pray not there to God. In the Parable, *Dives* prayed, but to *Abraham*, to a Saint, not to God; enough to cause his prayer to be rejected, as not worth a drop of cold water. A good example for all such Clyents, as inuocate Saints for their Aduocates. A practise learned from *Dives* in Hell, but which findeth neither Precept nor Promise in the Scriptures, and so can hope for no better successe.

Now

Now among the many admirable vses and effects of prayer, two are of singular note: the first, that prayer is a most effectuall antidote to preuent the committing of sinne. What neede I speake of the infinite experiments my selfe haue found in this kinde? Let euery child of God but take notice of his owne proofes herein. For my part, how many forcible temptati-
ons, prouocations, inuitati-
ons, occasions to sinne haue
made battery vpon this weak
Fort, when it hath beene ready
to hang out the flagg of
parle, and of yeelding: and
onely prayer steps betweene,
working a suddaine & strange
alteration in the affections?
it bringeth a fresh supply of
of grace, fortifieth the weakest

kest places, repaireth the breaches, repulseth the batteries, caufeth the enemy for that time to retreat. I could produce strange instances in my selfe, but I forbeare. Nor is there any lawfull affaire of this life, but if prayer haue an oare in it, it makes the better way to arriue at the wished port. But for the preuenting of sinne, and restraining of our inordinate passions, it is in a manner the onely effectuall meanes. Neuer hath any temptation further preuailed, but as prayer hath beene neglected : I am sure this is true in mine owne experience. And surely where the daily practise of prayer is not, there it is no maruaile, if Sathan keepe his reuels. *David*, noting the many corruptions and

and abominations of wicked
men, and persecuting Tyrants,
hee renders the reason of all,

Psa. 14:4 They call not upon the Lord.

But doe not such men pray ?
Yes, they may ; but as the
Pharisees, in an outward for-
malitie, and vnder a colour of
long prayer, they deuoure
widowes houses. Who are
more for a ceremonious and
solemnie formalitie of endlesse
and superstitious prayers, then
the Church of *Rome*, which
yet the Holy Ghost styleth
the great Whore ? Can such
blind prayers be effectuall, but
to pull down vengeance vpon
their heads, which by their
pompous solemnitie haue un-
dermined the verie ground-
worke, and Pillar of all true
Religion and deuotion, the
preaching of the Word, now
turned

turned into Masle and Matins? But no maruaile, if the Seuen-branched golden Candlestick be there remoued, and turned into an Idoll-Altar, where the verie * Light of Deuotion is quite put out, and the Oyle dryed vp.

*Prayer
in an un-
knownne
tongue.

The second principall vse of Prayer, is, after a man hath beene overtaken with a temptation in any degree, tending at least to the actuall committing of sinne, and to the fulfilling of it in the lust thereof, to rayse vp the humbled Conscience to a hopefull expectation, to a constant affiance, and in fine, to a comfortable fruition of Gods mercie. We see what strong cryes *David* (all along the most peerelesse patterne of practick pietie in this kind) lifted vp, when his soule

E was

was cast downe for his sinne ;
as all his Peniteutials, but spe-
cially the 51, doe witnesse.
And surely had not the sinne-
burthened Soule accesse to the
Throne of Grace, and Mercie
by the meanes of Prayer, what
hope were there ? But Prayer
is like *Noah's* Doue, which
returning, brings the poore
sinner tidings, that the Deluge
of Gods wrath is asswaged,
and in token thereof presents
him with the Olieue-branch
of peace and reconciliation.
Or as when God is on his
March against vs, with his
great Army of terrible Judge-
ments, Prayer is the Herald,
sent to make an humble treaty
for truce. And therefore in
all Spirituall conflicts, there is
no dutie, which Satan goes
about more to diuert from, or
disturbe

disturbe in, then this of Prayer. Yea, he is readie to present a man with, and to foist in, a thousand by-occasions, or cogitations, either about our profits or pleasures, thereby to divert the Soule from prayer, perswading a man, he may doe that as well another time, as now. And it is more then proaable, that *David* was thus carried away, when, for almost a yeeres space, that sinne of his in the matter of *Uriah*, and *Bathshebe*, lay as a charmed Serpent, sleeping in his bosome, vnrepented of, till *Nathan* came, and by his Riddele uncharmed it, and so rowfed him from his lethargie.

Obiect. But did not *David* all that while exercise the dutie of Prayer? Had he not at

least the Arke in his Court,
and there his morning and
euening Sacrifices of Prayer?

Ans^w. No doubt. But it
is likely, hee contented him-
selfe with the publike solemn
Seruice and Sacrifice of Pray-
er, neglecting in the meane
time his more intimous and
priuate deuotion, wherein hee
should haue more punctually
humbled his Soule, cast him-
selfe downe naked in Gods
presence, and made speciall
supplication for the pardon of
his sinne, and so haue demeaned
himselfe in his holy wrast-
ling with God in secret, as he
could not doe in publike with
any decorum, or without bee-
ing censured by men, of indis-
cretion or folly; As *Hannah*
for her zeallous prayer was
thought of *Eli* to haue beene
drunke

drunke or madde. Or at least-wise, not intermitting his times of priuate prayer, yet hee remitted of that feruour and zeale, of that extraordinarie sorrow, and teares, requisite for obtaining the pardon of such a sinne. Or if among other his sinnes hee bewayled this sinne, yet hee went not to the quicke, hee searched not the wound to the bottome. His repentance as yet was but an ordinarie, and *everie-day-repentance*, whereas his extraordinarie sin required an extraordinarie sorrow. Hee might also the while pray for mercie and pardon, but not so effectually and heartily for such a measure of mercie, as his sinne required. And the reason, that his repentance, and conse-

quently his praier for pardon, at the best, was not yet so found, as it ought (which was the cause, that as yet he found not that comfortable fruition of Gods fauour and mercie, as afterwards vpon his more serious repentance) was, his want of due consideration in waighing the horribleness, and hugenesse of his sinne.

2 Sam. 11, 25. For when *Ioab*'s messenger brought *David* word of *Vi-
ab*'s death, hee made no more of it, but returnes *Ioab* this answer, *Let not this thing dis-
please thee* (in the meane time it should more haue displea-
sed thee, oh *Dauid*) for the
sword dehoureth one, as well as
another. Thus he colours ouer his murther with the chance of warre. Or bearing himselfe vpon being King, perhaps he might

might applaude his owne wit
in such a prittie inuention, be-
ing seconded with a success-
full execution, thinking it bet-
ter, that cuen a loyall, and in-
nocent subiect should perish,
then the Kings honor receiue
the least blemish ; though
indeed hereby it was the
more fowly stayned, and
euен double dyed with that
crymsin sinne. As though the
committing of a new sinne,
should helpe to expiate the
former. Or as though for de-
filing *Vriah*'s wife, hee should
make amends in taking away
his life. But thus by going
about (politickly as hee ima-
gined) to hide his sinne of
Adulterie, hee raysed the *Hue*
and Cry of innocent blood to
proclaime and paint it out to
all the world. In what a fooles

paradise was *David* all this while, trow you? But the Prophet *Nathan* puls off the *Vifar*, and lets him see his monstrous two-faced sinne. He displaies the Arras, wherin the whole storie of his sin was liuely expressed, which *David* had all this while kept folded vp, and cast by in a corner. But now by Gods mercie comming more sadly and wistly to take a view of it, he suddainly breakes out into this lamentable voyce, *I have*

2 Sam. 12 *sinned against the Lord.*
Whereupon, and not before,
he heard, The Lord hath also
put away thy sinne. For as *Am-*
brose noteth, wee seidome
Paradiso. come to know sinne, till after
cap. 14. committed, which before, we
accounted no sinne; Yea till
wee come to feele the smart

of it, in the punishment either of afflictions, or guilt of Conscience quickned vp, or shame of the world, or sharpe denouncing of Gods judgments by his Prophets, as here by *Nath. in to David.* And perhaps all this while *David*, out of a conceit, that his sinne was not made publicke to the world, was the lesse troubled in Conscience for it: but now beginning to perceiue, that publicke notice was taken of it, it begun the more to work vpon him, in regard of the scandall. And surely well it so inight. For of all sinnes, those that are scandalous, doe most deepeley pierce the heart of Gods Child, making there such a wound, as is not easily cured; but while hee liueth, will prooue a heart-sore to

himselfe, as it hath beene an eye-sore to the world. Thus by one meanes or other will God bring his Children vpon their knees, if a kindly sorrow vwill not vvorke it, a publicke shame shall.

Thus (to returne vvhence vvice digressed) effectuall prayer for the pardon of sinne issueth not, but from true and vnfained repentance , as this from a true knowledge, and due estimate of our sinne. Though that vvhich helpeth to expresse and vving teares from *David*'s heart, vvas the enumeration of Gods fauours towards him by *Nathan*, deeply aggrauating his sinne, and making it out of measure sinfull ; as we touched before. As *Peter*, after his three denials, thinkes not yet vwhat hee had

had done, till the Lord lookes vpon him, and then the verie reflection of that gratiouse countenance of his deare Master, checking him for his ingratefull disloyaltie, yet as the Sun-beame thawing and melting his verie heart, frozen by the High Priests fire, causeth him to goe out, and weepe bitterly.

The sixt preseruatiue is, the example of the Saints, who ^{1 Cor. 10} haue beene raised euен from ^{11.} ^{Rom. 15.} fearful fals. Nor stand they for ^{4.} cyphers; *they are recorded to admonish, and to teach, that wee through patience and comfort of the Scriptures might haue hope.* First (I say) the examples of the Saints fals admonish vs to beware of sin, least euен then, when we seeme to stand surest, we take a fall. Secondly, *they*

they teach vs, that if we haue fallen, and that in our fairest way, where we neuer suspected falling, we should not lye still, but speedily get vp again. Nor let any man be out of hope for the greatnessse of his fall, as if it were vnrecouera-ble. For if he looke vpon the examples in Scripture of this nature, he shall finde them to be of no meane ranke, but of highest eminencie, if we con-sider either the greatnessse of their persons, or the grieououf-nesse of their fals. *David*, as great a Prophet, as a Prince, and no leſſe eminent in grace, then in place and calling, yet how foule was his fall into those two most fearfull sinnes of adultery and murther, and both out of measure aggraua-ted by the manifold circum-stances,

stances, both personall and re-
all, attending the committing
of them? *Salomon*, a glorious
type of Christ, a *Iedidiah*, be-
loued of God, indued with in-
comparable wisedome; yet
how fell he by two matchlesse
sinnes, lust and idolatry, wher-
in also he lay a long time? And
that (which made their sinnes
so much the more damnable)
they both fell in their old age,
which takes away from them
all excuse or plea of youth;
both of them aboue fifty. In 1 Kin. 11.
time of the Gospell, yea in the 4.
very corporall presence of
Christ, *Peter*, though a prime
Apostle, a chiefe pillar, yet
how fearefully fell hee into a
flat denyall, disclaiming, and
abiuring his deare Master, and
that with direfull impreca-
tions, and execrations vpon
him-

himselfe, if hee so much as knew him? Nor wanted it aggrauating circumstances, as his Masters late immediate premonition, his owne deliberate resolution, and protestation to the contrary, a weake wenches breath, his owne sibboleth, or lisping *Galilean* language bewraying him, his Masters present deplored condition, needing rather fast friends to backe him, and faithfull seruants about him, to own and honour him, then such renegadoes to adde to his affliction, seeing also this was the last seruice and honour which *Peter* was like to doe to his liuing dying Lord. Hereunto might we adde many more examples, but these may suffice. And they are of great moment: For bring me
euer

cuer a childe of God, more sanctified then *David*, more dignified then *Salomon*, more fortified then *Peter*. *David*, a King, a Prophet: *Salomon*, a King, a type of Christ, the wifest of men. *Peter*, an elect, a prime Apostle. And tell me, what greater sinne then adultery, then murther? But *David* committed adultery but once, thou often. Then looke vpon *Salomon*, hee lay a long time wollowing in lust, and idolatry. But thy sinne is of another nature: thou art an Apostate, thou hast denied the Lord, that bought thee. Then looke vpon *Peter*. But he did it for present feare of his life, thou for loue of this present world. Yet hold to the example, that *Peters* weeping may helpe to soften thy hard heart

to repentance. But haply Satan may go about to perfwade thee, that thy sinne is greater then all theirs, to driue thee to despaire. Indeede Satan is euer in his extreames; he either possesses a man that his sinnes are leſſe then they be, that ſo hee may neuer come ſoundly to repent of them: or else, when the ſinner begins to be humbled, and to be ouerſhooes in forrow, the diuell is ready to push him ouer boots, yea to plunge him ouer head and ears; he presents him with a false glasse, wherein he beholds his ſinnes beyond all measure monstrous, and above all example. But herein he lyeth. There is no ſinne incident to the condition of Gods childe, wherein ſome of Gods deareſt Saints haue not gone before

before, whereof ye haue examples of highest nature, of sundry kinds. For we speake not here of diabolicall sinne, committed with a high hand, and such, for which a man finds no place for repentance, as prophane *Esau*, or *Iudas*, Heb.12.9 or those Pharisees and high Priests which sinned against the holy Ghost. But we speake of the sinnes incident to Gods Saints, which for the outward act, are not inferiour to the greatest sinnes of reprobates; but they differ mainly in the inward affection. *Iudas*, for loue of mony betraide his Master; *Peter*, for feare of his life, denied him: both repented: but the halter sent *Iudas* to his place, mercy received *Peter* to his Apostleship. *Ahab* committed murther for a field,

Daniel

David for a wife: both repented. But as their hearts mainly differed in the committing of sin, so in their repentance: so that *David* vpon his harty repentance, obtained remission of his sinne, but with temporall iudgements, to his further humiliation & saluation.

Ahab, vpon his hypocriticall repentance, obtained an intermission, or adiournment of temporall punishment, to his vtter condemnation and perdition. For *Ahab* (as all such reprobates) committed sinne with his whole heart, but repented by halfes: *David* (as the Regenerate) on the contrary; they sinne by halfes, but repent with their whole heart. For the reprobate is all flesh, all the old man: but the regenerate is diuided betweene

tweene the old man and the new : *It is no more I that sinne* (saith *Paul* in the person of the regenerate) *but sinne that dwelleth in me.* In the reprobate, in the seruice of sinne, the flesh is wholly taken vp, but in spirituall duties it is altogether lame, and vntoward, as the fish out of his element. But in the regenerate, it is the flesh onely that sinneth, but the spirit only that repenteth. And though we cannot so sensibly discerne this difference of sinne by the outward act : suffice it, that God, who seeth not as man seeth, clearely beholdeth, to put a maine difference betweene the sinnes of the one, and of the other, to giue repentance, or to deny pardon.

Now to bring this downe
to

to euery mans heart. In what degrees of men shall we finde a waightier instance, then among the Ministers of the Go'pell, who are persons of highest note, of holiest calling; and such, as if they sinne against the Lord (as *Eli* said to his sonnes the Priests) *who*

I Sam. 2. shall intreat for them? Yet God forbid, that such hauing sinned, should despaire. *Non itaque, &c.* (as one in Saint *Augustine* saith.) Although the

De vera & falsa penit. lib. cap. 5. 113 the 4. tom. of S Aug. morkes. Priest haue sinned, hee ought not therefore to despaire, notwithstanding it be written, *who shall intreat for him? Tota namque Ecclesia, &c.* For the whole Church, and some other Priest, and the whole order of the Saints shall pray for him, and Christ himselfe, who offereth himselfe to God for

for vs, *Sed ideo considerandum,*
&c. But therfore a Priest must
be heedfull, least he easily fall,
whose sinne is noted to be the
more grieuous. *Dicat apud se,*
&c. Let him say with him-
selfe; If the people, empty of
the word of God, shal offend,
I must beare part of the bur-
then: I dare not lay heauy
loads vpon them, and not
moue them with mine owne
finger. But if I sinne what
shall I doe? I shall not so ea-
sily escape, I must bewaile my
misery; For I am of a higher
condition, then the people vnder
me. *Sic Sacerdos & timeat*
peccare, sed magis timeat despe-
rage: So the Priest let him
both feare to sinne, but much
more feare to despaire. So that
of all examples, the Ministers
sinne is most dangerous, and
dif-

difficultest to be pardoned, either of God or man. Now be-cause I cannot be so bold with any, to make instances of as with my selfe, being a Minister of the Gospell: what though my hart cannot check me of committing the like actuall sinne of Adultery, as *David*? or of fornication, as *Salomon*? and blessed be God, whose onely grace, and not any godnesse, or power in my selfe, hath preserued me from committing any such sinne actually, so much as once in all my life) Or much lesse of Murther, or, of abiuration of the Lord Iesus Christ, my mercifull Redeemer? Or least of all, of any habtuall, raigning affections, as couetousnesse, ambition, and the like? Yet being sensible of

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my many corruptions, sundry
aberrations in life, absurd and
wicked follies, which might
be veniall in others, but be-
come mortall in me ; as being
such, which haue brought a
wound not onely to my Soule
before God, but to my good
naime in the world ; insomuch
as neither the world can bee
otherwise perswaded of me,
but that I am a sonne of Belial,
some prophane hypocrite,
loose person, or the like : nor
yet mine owne conscience can
be otherwise satisfied, but
that the least degree of sinne
in me may stand in compari-
son with the greatest enormi-
ties, that euer any of Gods
children haue of frailty fallen
into : What shall I doe in this
case ? whether shall I turne
mee ? when I may fit mee
downe

downe in sad solitarinesse, and thus debate, deplore my forlorne estate: What? such a one as I commit the leaſt folly? A Minister of Christ? was euer any ſo absurd? euer any of Gods Prophets, or Priestes, or Apostles, or Ministers? I meane not traiterous *Iudasses*, or couetous *Demas-ſes*, or ainbitious *Diſtrepheses*, or adulterous *Hophnies* and *Phineaffes*, or ſuch like, which continuing in their finnes vntrepented, vntreformed, haue nothing of the ſacred calling, but the bare name: what comfort can theſe examples minister to a faithfull Minister, ouertaken with any fault, whereas themſelues perished in their ſins? But I meane the better, the beſt fort: Yes, I finde *David* committed adul-tery,

teric, Murther, yet a holy Prophet, and repented, and was receiued to mercie. *Salomon* had many Concubines, many Idoll-gods, yet a holy Type of Christ, and repented, and was receiued to mercie. *Peter* denyed, forswore his Master Christ, yet a holy Apostle, and repented, and was receiued to mercie. What then? Haue my sinnes ever-topped theirs, that I should despaire of their mercie? Or is my person, or calling holier or higher then theirs, that it should so aggruate a lesse sinne in mee, as to make it equiualent, or transcendent to theirs? Farre bee it. Beeing so then, here is comfort for me. Onely this account I must make withall, that the higher reckoning my least sinne amounts vnto, bee-

ing racked vp to the highest
pin by the height of my holy
calling, the deeper I must bee
plunged in the verie gulfe of
griefe, and humiliation for the
same. Considering, that as
great a Sacrifice was offered

Leui.4.3, for the Priest's sinne alone, as
14. for the whole Congregation,

though each sinned alike in
the same kind. *David, Salo-
mon, Peter,* all smarted for
their sinne. And who would
buy sinne at so deare a rate, as
they payd for it? But yet
they found mercie, and fauour
at Gods hand. This was their
comfort. And their example
is my comfort also. For why
should any man, beholding
such examples of Gods super-
abundant mercy in pardoning
finnes of highest nature, hee
hauing sinned, not by the pa-
tronage

tronage of their example, but by the imprudence of his own impotent passions : Why (say I) should any man, out of a comfortlesse dejection, shut himselfe out from all hope of Gods mercie, as an abiect or out-cast, and not rather with the hand of Faith and repentence, which neuer knew how to be repulsed, knocke at that gate of Grace, which so easily was opened to them, yea which of its owne accord, more readily then that yron gate did to *Peter*, will open to euerie faithfull penitent sinner ? Yea, for this cause, for our sakes, are those examples written, and left as euerlasting monuments, that no Adulterer, no Idolater, no denyer of Christ, should despaire of mercie vpon repentance. And

F 2 though

though these examples are written for all, yet are they most proper for Gods Ministers, when they are humbled for any sinne or offence against God, or his people, least the checke of their holy calling might altogether amate them and leauue them comfortlesse, and so expose them as a prey, to the Destroyer. But blessed be God, who hath prouided such Treacle, made of the Mummy of his dead Saints, to cure his liuing ones of the Serpents mortall Sting.

Yet, the while, I ascribe no more to these examples, but as excellent adiuuants to faith, it being the principall instrument, whereby the Soule, in her deepest thirst, as with a bucket, drawes the waters of comfort out of the Wells of Sakuation,

Saluation, the head Fountaine whereof is Christ. In this Poole of *Bethesda*, in this Fountaine set open for Israel, whosoever are washed, are cured of all their maladies. So that if the Adulteresse had neuer an example of a penitent *Act.*

Mary Magdalen : nor the Abiurer of Christ, a penitent *Peter* : nor the Coniurer, of those penitent Magitians : nor the Persecuter of Christ in his Members, of a penitent *Paul* : nor the Idolater, of a penitent *Salomon*, or *Manasses* : nor the Sacrilegious person, of a penitent *Achan* : If an Extortioner, or cunning Cauiller had neuer an example of a penitent *Zachens*, making resti-
tution : nor a whole sinfull State of a penitent *Ninineh* : nor the cowardly or sleepie

Minister of a penitent *Jonah*: nor the Theefe, of that penitent on the Crosse: Yet if all, all kind of sinners looke but vpon Christ with the eye of sauing Faith, vpon him they shall find all their iniquities layd, all their burthens borne, all their debts discharged, all their bills cancelled, all their stripes healled. Those, stung with the fiery flying Serpents, some more, some lesse, all mortally; some, in the head, some, in the feet, some, in the eies, some, in the hands, some, in the brest, or else-where, yet all that looked on the brazen Serpent, liued. So all sinners, stung by the old fierie flying Serpent, some after one manner, or measure, some after another, but all mortally, the least sting of sinne wounding to

Num. 21.

to death, whether it bee in the eye of lust, or in the feet of affections, or in the hand of action, or in the head of inuention, or in the brest of conception, or the like, none liue, but such as with the eye of a *Ioh.3.14,* living Faith look vpon Christ, *15.* lifted vp vpon the Pole of his Crosse. There thou mayest see all thy sinnes nayled, all puni-
shed in thy Sauiour; no lim-
of his body was free, no one
facultie of his Soule vntor-
mented, to satisfie, and heale
all thy wounds, which finne
hath made in any member of
thy body, in any facultie of
thy Soule, or in all together.
Yet, I say, out of the super-
abundancie of Gods care, that
no meanes should be wanting
vnto his Saints to preferue
them from perishing, it hath

F 4 pleased

pleased him to leaue vnto vs the most notable examples of his mercie to his dearest, and greatest of his Saints offending, for the help of our weake Faith in Christ, that no temptation, no not sin it selfe, armed with all the power of Hell, should be able to pull vs out of his hand.

The seventh Preseruative, to comfort the Conscience in the apprehension of Gods wrath for sinne, is the exercise of outward afflictions, which falling vpon Gods Child after his sinne committed, they are the tokens of our heauenly Fathers loue, who leaueth vs not to our selues, to follow our follies, but mercifully chastizeth vs to our betterment. So the Lord saith, *If my Children forsake my Law, and walke*

walke not in my Judgments, &c. Then will I visit their transgres- sions with the rod, and their ini- quitie with stripes : Neuerthe- lesse my louing kindnesse will I not utterly take from him, nor suffer my faithfulness to faile. Lo heere a speciall marke of Gods fatherly loue to his Children, in correcting them with his Rod. Thus God dealt with *David*, when, after hee had pardoned his sinne, yet he spares not to lay load of af- flictions vpon him. Not that *peccatorū*, afflictions are penall satisfa- *post remis- sione, cer- tamina* ctions for sinne, but paternall corrections, and medicinall *esse, exer- citatio-* applicatōns, and exemplarie *nesque in- florum.* instructions and admonitions, euē to warne the vngodly *Aug. de* also. For if God spare not his *Peccas.* owne Child: How shall the re- *mer. &c.* bellious Servant escape. Yet out *li. 2, c. 33.*

of this eater came meat, out
of this strong, and bitter,
came sweetnesse vnto *David's*
Soule. For he saith, *Thy rod,*
and thy staffe comfort mee; as
well the rod of thy correcti-
on, as the staffe of supportati-
on and protection, comfort
me. Hast thou sinned then,
and doth God by and by not
deferre to correct thee? Be
so farre from imputing this
to the anger of God towards
thee, as rather hence gather
assurance, that this affliction
is from the verie bowels of a
louing and wise Father, who
will not pamper thee in thy
childish folly, but will hum-
ble thee, to doe thee good at
thy later end, that thou mayst
glorifie him in that quiet fruit
of righteousness, which af-
fliction bringeth forth in all
those,

those, who are his true-bred Children. *Magna misericordia Aug. de est nequitia impunitatem non serbis Do-*
relinquere, & ne cogatur in ex- 37.
tremo Gehenne damnare, modo
flagello dignatur castigare. It
is Gods great mercie not to
leane sinne vnpunished, and
that hee vouchsafeth now to
chastise with the whip, that
hee may not bee compelled to
condemne in the extremitie of
Hell fire.

Object. But will some man
say, Although (I confesse
with griefe) I haue grieuously
offended God in such or such
a manner, and that to the
scandall of others : Yet I
thanke God he hath hitherto
spared mee, forbearing to lay
temporall afflictions vpon
me ; and so as I am sorrie for
my sinnes, so I trust hee hath
pardoned

pardoned mee, and accounts
me as his owne Child.

Answe. Let no man take
this as a signe, that therefore
God loues him, because hee
doth not afflict him, although
he hath committed some grie-
uous sinne. But in this case,
ooke that thou bring not thy
selfe into a fooles Paradise.
Thou maist iustly suspect, that
all is not right with thee; that
as yet, thou hast not soundly
repented thee of thy sinne.
For tell me what measure, yea
what manner of ioy thou fin-
dest in God? Is it not rather
carnall then spirituall? Rather
carnall, that thy person is spa-
red from affliction, and thou
enjoyest outward prosperity:
then spirituall, that thou finds-
est any solid comfort of the
pardon of thy sinne, sealed vn-

to

to thee by Gods spirit? Would yee not thinke *David* was a jolly and joyfull man, so long as that hony-moone lasted, during the festiuities of his new Bride and Nuptials, sporting himselfe in his wifled pleasures, not onely now injoying, but possessing his *Bathsheba* for wife? Did he not take himselfe (trow you) for a man in high fauour with God, and that now all was whole againe, God and hee good friends, his sinne (if all this while hee thought it a sinne) fully expiated, and all made vp in the marriage? But (tell me) what if God had left *David* in this his prosperity, wherein he said, *I shall never be moued*? What if hee had not sent *Nathan*, with a rod in his hand, to whip *David*?

But

* *Denuo
nisi ha-
buit fili-
um sine
flagitio,
nullum
sine flagel-
lo. Aug.*

But God will not leaue his childe so. It is not long, but he disciplines him, to make him know himselfe. And be thou well assured, whosocuer thou art, that hast thy portion in God, thou ~~must~~ looke for thy portion of afflictions. And til then, neuer thinke thouart, as thou shouldest be ; * God had but one Sonne without sinne, but not one without sorrow. But if God deferre to afflict thee for thy sin past, do not thou delay so much the more to humble thy soule ; yea the more pains thou ~~must~~ take therewith, the more God spareth outwardly to humble thee. Seeing that outward affliction well vsed, is a good helpe to our humiliation.

Hereupon followeth the last Preferuatiue (to omit others)

thers) to wit, the fruit, which true humiliation worketh in the soule. Hee that can command light out of darknesse, can also, and doth so produc good out of euill, that hee would not else suffer his elect to sinne, were it not, that he is able to cause it to be an occasion of a farre greater good, then the euil can counteruiale.

*Augustine saith, God causeth Aug. de
all things to cooperate for good corrept.
to them that love him: Usque a gratia
deo prorsus omnia, ut etiam si qui capio.
eorum deniant, & exorbitant,
etiam hoc ipsum eis faciat profi-
cere in bonum, quia humiliores
redeunt, atque doctiores: yea in
such sort euuen all things, that
if any of them doe stray, or
decline from the right path,
he causeth this very same to
further their good, because
they*

they return more humble and wise. Now the fruit which true repentance bringeth forth, is that which differenceth it mainly from counterfeit repentance. For counterfeit repentance may be very like the true; like that of *Iudas*, consisting of contrition, confession, and satisfaction: but what was the fruit of it? *he went & hanged himself.* Ababs repentance was a very formall penance; but what was the fruit of it? *Hee continued still in his Idolatries, hee hated the true Prophets of God, and harckened to the Prophets of Baal to his destruction.* But these were not the fruits worthy, or be-seeming amendment of life, which euery true penitent must bring forth, as *John the Baptist preached.*

Now

Now the fruits of true re-pentance are manifold : As, a Psal. 38. continual godly sorrow for ^{17.} sinne past : a greater care to avoide all sinne, and that especially wherein he hath most offended, a greater zeale of Gods ^{2 Cor. 7. 10.} glory, which we haue dishonoured, a greater indeuour to profit his Church, which we haue scandalized, and every kinde of way to redeeme the time. Hence it is, that after ^{John 21.} Peters teares for his threefold denial, Christ askes him three times, *Simon Peter louest thou me?* To which Peter orderly replying, *Lord thou knowest that I loue thee:* Christ addes three times, *Feede my Sheepe;* intimating to Peter, that as he had dishonoured God, and scandalized his Church by a threefold deniall: so now he must

must so much the more treble his labour, in feeding Gods sheepe, thereby to win the more honour to God, and profit to his Church; yea, and as *Peter* had denied Christ at his death, for the saving of his ownelife; so Christ immediately after tels him, how he must by his death glorifie God, *Ioh. 21.18,19.* We see also what abundant fruits *Danids* repentance brought forth to the sound instruction and sweet consolation of Gods Church to the worlds end: so in *S. Solomon*, and others. *Paul* for his many persecutings, and hanocks of the Church, did afterwards *labour more abundantly then all his fellowes.* As Christ said to *Poter*, who by his fall weakened and scandalized his brethren,

thren, *When thou art conuer-
ted, strengthen thy brethren.* And who more fit to comfort
others consciences, then they
that haue been exercised with
the bitter conflicts thereof
themselues? As the Apo-
stle saith, *Blessed be God, the* ^{2 Cor. 1.}
Father of mercies, and the God ^{3.}
*of all comfort, who comforteth
us in all our tribulation, that we
may be able to comfort them
which are in any trouble, by the
comfort wherewith we our selues
are comforted of God.* And to
this end holy *David* was not
ashamed to display his sinfull
wretched condition to all the
world, that Gods Church
might reap the fruit thereof
by his admonitions, and con-
solations. And what though
the mouthes of railing *Shi-
meis* were opened vpon him,
calling

calling him a *sonne of blood, and of Belial?* Yet *David* meeke-
ly holds on his course in
bringing forth fruits worthy
of repentance, the benefit
whereof might redound to all
that feare God.

For a conclusion of this
point, let the penitent labor to
get assurance to himselfe of
the fauour of God, and that by
the obseruation of two things:
first, of Gods dealing with vs
since our sinne, and vpon our
repentance for the same, I
cannot say simply, after our
repentance, sith our whole life
must be a continuall repen-
tance. And first, to obserue
the comforts of God in vs.
Where we must note, that
God is very wary in pouring
into our wounded soules a
greater plenty of the oyle of

com-

comfort, but with much mix-
ture of the sharpe corrosive
vinegar : yea, he distilleth his
balme but by small drops, and
as patients newly recovered
from a strong feuer, diets vs
with small bits, and pittances
at a time, least by ouerfull a
diet, the weake stomacke of
the soule be ouercome with a
surfet, and so fall into a re-
laps. Secondly, to obserue the
strength and ability which
God hath left vs, I meane of
spirituall grace, whereby we
are assisted in the perfor-
mance of spirituall duties,
publike and priuate, domesti-
call, or Ministeriall. Herein
may hee comfort himselfe,
when vpon his repentance, he
findeth the graces of Gods
spirit no way abated, but ra-
ther by prayer increased, and
his

his zeale to Gods glory and his truth more inflamed now, then formerly, as being incensed by a kinde of holy indignation, and reuenge for his sinne, to expose himselfe to the greater malice and obloquy of the world, whose malice is doubled against those, who are most couragious and zealous for the truth. So that when a man obserueth how the Lord prospereth his indeauours and labours with a rich successe of the seruice of Gods people, he may with the greater comfort and courage goe on, this being a notable euidence of grace, of his reconciliation with God, of that well of liuing water in his soule, springing vp vnto everlasting life. Notwithstanding by the way all along he meete with

with many rubs, and obsta-
cles, difficult to incounter
with, but more difficult to
ouercome, as will appeare in
the insuing Conflicts. For be-
ing reconciled to God, yet the
penitent shall finde a world
of discomorts, or the dis-
comorts of the world, to ex-
ercise his patience, meeke-
nesse, and humility. Euen as a
Ship riding at anchor in the
Rode or Harbour, hauing ef-
caped the stormes in the main
Ocean, yet is tumbled and
tossed with sundry proud
waues and billowes, that it
hardly findes any steddie
rest.

The second thing, is to ob-
serue certaine infallible marks
and tokens of grace in the pe-
nitent soule; and these are (be-
sides those reckoned vp by
the

Ps. 119.

the Apostle, 2 Cor. 7. 11) first, a sincere purpose of heart with prayer to please God in all things, hauing respect vnto all his Commandements. Nor are we to rest in a purpose, and desire, though never so sincere: but to add a most carefull indeuour in the vse of all means tending therunto; as prayer publicke and priuate, hearing of the Word, reading, meditating, conferring, communicating, and the like, all singular and necessarie helpes to our Christian obedience, being as the Oyle to cause our Lampe to flame forth; and withall to be no lesse carefull of avoyding all those meanes and occasions, which might lead a man back again to the seruice of sinne; least also by comming neare to danger, hee tempt

tempt God, and expose him-
selfe to Sathans temptations.
Hast thou fallen by lust ? Hast
thou repented of it, abando-
ned it, not onely in resoluti-
on, but practice of all good
meanes ? Yet if thou fearest
not occasions, how apt is the
new cured wound to be offend-
ed ? *Nec in præterita castitate Hieron. ad
confidas.* There is no trusting *Nepotian.*
to thy former chastity. *Nec*
Danide sanctior, &c. Thou art
neither holier then *David*,
nor stronger then *Sampson*,
nor canst thou be wiser then
Salomon. *Cum proximat stipu- Hieron.*
la, accendit ignem. And he faith *regula c. 4*
of himselfe, *Creditas experto*
&c. Believe him that hath had
experience, &c. Much lesse
trust we to the facility of re-
pentance, if we be ouertaken.
Hee that once hath knowne

truely what repentance is, will not readily come into the fire againe. They that sin and repent, and repent and sinne, doe but dally with repentance, as they doe with sinne, they neuer knew yet what true repentance meant.

Hier. reg. *Nec statim nobis pœnitentie remedia blandiantur, quæ sunt infelictum remedia Cauendum est vulnus, quod dolore curatur.*
••••• Nor let vs be readie to flatter our selues with the remedies of repentance, which are the remedies of miserable men. Beware of the wound, which is cured with griefe. But on the contrary, if being consci-
ous to thy naturall corrupti-
ons which way they bend, thou art carefull to shun the occasions, not onely reioycing for ouercomming them, but for

for not comming into them: Though
 this is a sure signe of grace
 raigning and remaining in
 thee. For though it be a grea-
 ter glory to ouercome temp-
 tation by buckling with it:
 yet it is greater safety not at
 all to come into it. The cold
 Iron, void of motion, yet
 comming where the Load-
 stone is, how quickly is it
 drawne towards it, and affect-
 ed with it? so forcible are dis-
 positions and obiects when
 they sympathize together.
 Therefore he that best knew
 our weake temper, taught vs
 to pray, first, *lead vs not into
 temptation*; but if Icd, *Deliver
 vs from the evill*. And, Pray,
 that ye enter not into temp-
 tation. He is fairely blest, that
 hath hardly escaped ship-
 wrack from amidst the sands

and Rockes : But hee, that dwels safely on Land, and neuer tryed the Sea, hath he not cause to bleisse God, for keeping him farre from danger, into which many run wilfully, some of necessitie ? In a word, he must euer be bewailing his defects , and contending after perfection, and the more slips, or trips, or falls he hath taken in the Race, the more must he mend his pace, *So running, that hee may attaine the price.*

CHAP.

CHAP. III.

*Conflict with Gods people offend-
ed, specially when the faithfull
Pastour is afflicted for the
least offence given
by him to his
Flocke.*

THIS conflict , next to
that , wherein the Con-
science wrastleth with the
wrath of God, may challeng
precedencie of all other , in
afflicting the soule, and plung-
ing it into infinite perplexi-
ties. For to a faithfull Mi-
nister , who makes a con-
science of his Calling , and
so of his answerable conuer-
sation , to whom nothing in
the world is more precious,
then the Spirituall well-fare

of that Flocke committed to his charge , what can bee a greater corrosiue , then to haue a stumbling blocke cast before his people , and that (which is most grieuous of all) by his owne carelesse procurement ? How many sentences now stand vp against him ? *Woe bee to that man, by whom the offence commeth ; better, a Mill-stone were hanged about his necke, and hee cast into the bottome of the Sea , then bee should offend one of these Little-ones ?* Whereupon the Conscience inferreth : Then , what woe is due to me , to me a Minister , for giuing offence , and that not to one alone , but to the whole Church of God , but specially (which most neerely toucheth mee)

to mine own Flock. Againe, the Apostle admonisheth *Timothy*, *Let no man despise thy youth*; And, *A Bishop must bee blame-lesse*: But the Conscience inferreth, I haue beene obnoxious both to contempt and blame. Againe, Ministers must *feed their Flockes*, by the *Word*, by *Hospitaltie*, by *Example*: But the Conscience inferreth, I haue beene faultie in the worst kind. Ministers are the *Light* of their Flockes: But the Conscience inferreth, *My light hath been turned into darknesse, and how great is that darknesse?* Ministers are the *Salt of the Earth*: But the Conscience inferreth, I haue beene *vnsavourie*, and so hence-forth good for nothing, but to bee cast out to the dunghill.

Ministers are Watchmen, and must giue a strict account to the great Sheepherd : But the Conscience inferreth, I haue not kept watch ouer mine own Soule, by meanes whereof the Soules of my Flocke are in danger to perish. Thus his Conscience (who makes a Conscience) conuicteth by these, and many the like sentences of Scripture, and taking them all to heart , Tell mee (if yee can) what Creature in the world can seeme more wretched , more accursed, then this man doth in his owne eyes, in his owne apprehension ? May hee not take vp that Lamentation, *Is it nothing to you, all you that passe by ? Behold and see , if there bee any sorrow like to my sorrow , which is done to mee.*

Lam. I.

12.

where-

wherewith the Lord hath affli-
cted mee in his fierce wrath?
May hee not complaine with
the Spouse, *They made me the* Cant. 1.6
keeper of the Vineyards, but mine
owne Vineyard haue I not kept?
And thus he argues with him-
selfe: What is now become
of all my paines, studies, inde-
nours, desires to doe good, to
win soules to God? Must now
(alas!) one small moth fret
away, and eat vp that faire
garment, that hath beene spun
with so much paines, wouen
with so much patience, and
scarce begun to be worn with
any pleasure, and lesse profit?
Alas, good *Jeremy*, how poore
and impotent was that thy
impatience vpon so light a
cause, as to curse thy birth-
day, and all because the people
cursed thee? And wherefore

did they curse thee? Thou neither took'st, nor lent'st vp-
on vsurie. Was there not then
a cause? Thou would'st not
be an Vsurer, like them. The
more happy thou. But if they
had cursed thee for some folly
or error in thy life, reason
rather thou might'st haue had
to haue cursed the day of thy
birth. O holy *Job*, thou com-
plainedst, thou wast become
strange to thy wife, to thy Fa-
mily. Why? By reason of thy
loathsome body. Yea, but thy
heart was found, thy Consci-
ence cleare, thy life vnstained.
Where was thy Spirit, that
should sustaine such infirmi-
ties? But (alas!) *the wounded*
Spirit who can beare?

But that which most of all
augmenteth his miserie, and
dampeth all his best delights,
is,

is, that hee cannot with comfort and courage, with alacrity and delight exercise his Ministry among his offended Flocke. For whatsoeuer hee goeth about to teach them, *Turpe est Doctoris etiam cum ipsa redarguisse ipsam* may they not say vnto him, *Physitian, heale thy selfe?* Or with what face can he reprove sin in his people, that is culpable thereof in himselfe? Or when he preacheth the word, doth he not heare that voyce of God, *Why preachest thou my Psa.50.* *Law, and takest my Covenant in thy mouth, wheras thou hast cast my words behind thee?* Or doth hee not heare that thunder of the Apostle, *Thou which teachest another, teachest thou not thy selfe?* *Thou that preachest, A man should not steale, dost thou steale?* *Thou that sayest, A man should not commit adulterie, dost shose*

thou commit Adulterie? Thou that abhorrest Idols, dost thou commit Sacrilege? Thou that makest thy boast of the Law, through breaking the Law, dishonorest thou God? Or how can hee read that Sentence to his people, *Be ye followers of me, euен as I am of Christ?* And, *Walke so, as ye haue vs for an example?* When his people may shelter all their sinnes, though neuer so monstrous, vnder the

Qui nobis ista discit, et ipsi non faciunt and say, *They that teach vs these things, themselves keep them not.*

ista. Aug. In a word, how can hee take *in Ps. 138* into his hands the dreadfull Sacraments, whereas the people account them profane, and vnwashen hands? In this case then, how shall the Minister of God, that should minister comfort to his people, find comfort to himselfe?

CHAP. IIII.

*The Comfort. Shewing how
Gods Minister may recover com-
fort of Conscience, and that
among his offended
Flocke.*

BV T how? By imagining his people to be so good, so wise, as measuring their Minister by themselues, to bee a man of like passions, they will the rather compassionat that in him, whereof they haue so iust cause to complain and bewayle in themselues? Alas! This is a cold comfort, for a man to be pittied for his folly. And a generous mind will disdaine to build its comfort vpon a base fantasie. Nay rather, may hee not expect con-

contumely, in stead of pittie, and contempt, in stead of Christian compassion? For where shall hee find such perfection? Will not a mote in his eie seeme greater to them, then the beame in their own? Will they not the more lightly leape ouer the blocke of their owne grosse iniquities, by stumbling at the strawe of his infirmitie? By straining his gnat, will they not the more easily swallow downe their owne Camell? If the Apostles were sacrificed vnto, and by and by in the turning of a hand stoned; If for Paul's sake the *Galathians* would haue pul'd out their eyes, and yet not long after became his enemies, and that for no other cause, but for telling them the truth; So ticklish

lish is the state of a faithfull *Obsequiū*
Pastour in the fauour of his, *amicos ve-*
people, quickly forfeited by *ritas editi-*
telling them their owne: *parit.*
What can he hope for then of
the goodnesse of a people, to
whom hee is iustly become
obnoxious? They cannot
now doe lesse, then shew dis-
like, which may serue to passe
for good zeale, if, for the
cause, they doe not hate the
person; or if now they bee
not glad to make the least er-
rour in his life, a iuit cause to
bee reuenged on him for all
the truth of his Doctrine.

But hee may imagine, that
being at least a well-taught
people, they will consider,
that as the Minister is more
eminent then they in place,
and so ought to bee in grace,
and spirituall vertue to resist
firne:

finne : So hee is more subiect to manifold and more violent temptations, and that through the malice and enuy of Satan, who knoweth, that if he can smite the Sheepherd, hee may the more easily scatter the Flocke ; And if his garment bee but scinged with one of his fierie Darts, yealding some ill sauour, either they may impute it to his imbecillitie, or negligence, taken napping then, when hee should haue watched : or to their neglect of prayer for him to be kept holy and blamelesse, he hauing no lesse need of their prayers, then they of his : or else they may impute it to some sinne, which themselues doe liue in without repentance , for which God may punish them in their Pastour , as *Israel* was made

made subiect to three dayes pestilence at the best, through the sin of *David*'s numbring the people, to which God suffered him to bee stirred vp by Satan. So that thus the people reflecting vpon themselues, and bearing a part of their Ministers offence, they may seeme to lighten the burthen of his distressed Conscience. But (alas !) who will dueily weigh the infinite perils, which the best Saints of God, but especially his Ministers, doe continually encounter with? Or who takes thought to pray for him? Hee must pray for all ; as *Job* for his Children, while they were a feasting ; But who for him? Although the neglect hereof may bring an old house vpon the careleſſe peoples heads,

as

as it befell Job's Children. Or which of the people will smite the hand vpon his own thigh, and say, My customarie and vsuall sinnes, as in my deceitfull dealling, either with men in my Trading, or with God, in my lying, or in my swearing, or prophaning the sacred Ordinances of God, or the like, hath beene the cause, in part at least, why God might in justice suffer this or that temptation to preuaile ouer my Pastour, to the further imperilling of mine own Soule, by hardning me in my sinne, through his example, which otherwise should make mee the more cautelous, least I abuse his weakenessee (for which I know not how greatly hee is humbled) to my wilfulnessse in

in committing, and continuing in sinne?

Or else, may not his Conscience perhaps find comfort, by considering, that though a Ministers conuersation bee of great moment to win the people to God, yet it is not that, which the people must build vpon for their saluation, but the sound Doctrine which he teacheth. It is Christ's rule:

*The Scribes and Pharisees sit in Math. 23.
Moses his Chayre ; All there-
fore, whatsoever they bid you ob-
serue, that obserue and doe ; But
doe not after their workes ; For
they say and doe not. But (alas !)*

howsoeuer this be true, and may serue to establish the hearts of Gods people against the stumbling blocke of his delinquencie : Yet in the meane time, what comfort
can

can himselfe reape from hence? Yea, doe wee not see by common experience, that a small scandall in a Minister, be it habituall, or but in some one act, wherein hee walkes not, workes more vpon the generall corruption of the people, then the example of all his vertues, ioyned with all his painfull, and sound preaching, is able to counteruaile? So that, though a few will follow his Doctrine for Conscience sake, as being the Word of God: Yet the most and greatest part, especially among the rude and vndisciplined rustickes, will rather chuse to liue by the least bad example. As Saint *Augustine* vpon those words (*Doe men gather Grapes of Thornes*) faith, Euill Ministers are Thornes, which

*Aug. in
Euang.*

Ioh. Ser. 1.

which sitting in *Moses* his Seate, the Vine of good Doctrine in-twines, and wrapes about them ; Doe thou gather the Grape, so as the Thorne may not pricke thee ; that is, what they say, doe thou ; but after their doings, doe not ; Their doings are Thornes, their sayings are Grapes, springing from the Vine of the Word, from *Moses* his Seat. But (saith he) (I speake by experience, else I would not belieue it) many come to vs, and aske counsell of vs how to lye, and circumuent, supposing, that such things please vs. So he. So apt are naturall men to imitate the least error in their Minister, when they could bee content, that his Doctrine also were such, as might feed them in their

their humours. Or, when they see the Grapes in-folded within the Thornes, they will hardly aduenture the pricking of their hand, when seldome by such Thornes the heart is pricked with remorse vnto repentance to saluation, while prophane worldlings, and carnall professours, bearing an in-bred malice to the Word it selfe, are glad vpon the least occasion on the Ministers part, euен to absent themselves from his Ministrie, and Gods publicke Ordinances, yea conteynning and abhoring them, specially if the Ministers life be habitually scandalous, as in the examples of *Hophni* and *Phineas*. So that of necessarie such must speedily breake off their course of sinne by repentance, and make open

1 Sam. 2.
17.

open demonstration thereof by their reformation, that by their example their sinfull people may also be drawne to repentance.

Or, in case the Ministers offence is not of an habituall exorbitancie, but of some individuall act of infirmitie, heedlesly or negligently breaking forth from some corrupt disposition of his nature: his heart being otherwise vpright, and as true as Steele (as we say) as free from the purpose of finning, as the cold Steele is from fire; but being strucke vpon by the Flint of soime suddaine temptation, may expresse some sparkles of in-bred corruption, which yet without the Tinder of consent, or at least without the Fuell of prosecu-
tion

tion or practise, quickly dyeth: And on the other side, the whole tenour of his life being a constant progresse in Christian duties, and those specially of his Calling, continually fighting with sinne, and corruption dwelling in his nature: Will not one vniversall habit of grace so counterpoyse, and counteruaile some particular act of inbred corruption, as that his people may reape much more good by the one, then hurt by the other? Seeing, a wise man will not wilfully goe throw himselfe downe headlong, because his guide vnwarily hath slipped in a plaine way. And hee is a mad-man, that will desperately goe cut his throat, because such a one hath foolishly cut his finger. But (alas!) we

we se, that a small skarre vp-
on the fairest face, proues the
fowler blemish: and the least
obliquity or crookednesse
marres the straightest line: and
the smallest mote will
most trouble the tenderest, the
clearest eye: and one small fly-
corruption, the whole box
of the purest oyntment: and
one small errour is enough to
disgrace and disparage all the
most beautifull actions of ver-
tue. The Heathen Orator *Quicquid
est, in quo
offenderis,
id pene
ennia,
qua lau-
danda
sunt, ob-
rigit. C. I.*
could say, whatsoeuer it is,
wherein thou hast offended,
it doth blurre and blot out in
a manner all those things
which are praise worthy.
And the conceit and feare of
occasioning or hazzarding the
losse of one poore soule in his
flocke, shall afflict him more,
then the comming of many

to God can comfort him.

But if in case, against an euill farre fetcht fame, which the further it trauaileth, the more it lyeth (like some talkatiue and vaineglorious trauailer, who would bee admired for those strange vncouth things, which he neuer saw) he can oppose his good carriage amongst his owne people, where he is best knowne, and can protest and say with *Samuel, Whose Asse or Oxe haue I taken, or what bribe, to blind mine eyes, to doe any man wrong, or the like?* or if he bee traduced for an adulterer, or one viciously giuen that way, and can plead in the face of all his Parishioners, among whom hee hath liued long enoughe to be knowne, *Whose wife, or daughter, or maid haue*

I corrupted to commit folly with her, or used any light behaviour towards her, although there were opportunity enough: may not this be a great comfort to him, and a witnessse for him? But yet if in any other place he hath incurred an euill suspition that way, and that iustly vpon some aberration, all his good carriage among his owne people, what will it profit? Is not the world apt to take euery thing in the worst part, in euil, concluding substances vpon shadowes, and fruits of radicall iniquity, where she feeth but a leafe or blossome of corruption, sprouting forth beneath the new grafting of the old Crab-tree-stocke? and in good, contrary; esteeming the substances of holinesse but as shadowes

dowes of hypocrisie, and the
fruities of piety, but as leaues
of pride and ostentation? What
comfort then may hee
hope for this way? seeing
a false suspicion once rooted,
is hardly remooued, but pas-
seth for currant, as if the
worst that could bee said
were too true. And it is too
common, that that Monster
many-tongued Fame, in spea-
king euill, will as farre ouer-
shoot all bounds of truth,
through malice, as in speaking
well shee vsually commeth as
farre short, through envy.

But they are a louing peo-
^{Cor. 13} ple; And loue covereth a multi-
tude of sinnes; it reioyceth not
in iniquity, but in the truth; is
not easily prouoked, thinketh no
euill; it beareth all things, belee-
veth all things (in the better
part,)

part,) hopeth all things, endureth all things. Indeed, although to a faithfull Pastour, nothing is more deare, more desired, (*effectu non affectu*, if so it please God, as an event of his labour, not as the end of his desires, as the blessing of God, not as an Idol of his owne making,) then the loue of his people; which injoying, he is the better armed against all discouragements and difficulties: yet here is the mischiefe, that when he hath by the expence of much paines and peril, purchased their loue, now it greeues him so much the more, if not altogether to loose, yet to haue hazzarded the losse of it, through the least defect, or default on his part. So that hitherto he can find no solid comfort.

H 3 Where

Where then? Surely hee
must goe to the God of com-
fort. He must still againe and
againe, vpon the redoubling
of the waues, and returning of
the stormes, with the Disci-
ples in bodily distresse, come
to Christ saying: *Master save
me, or I perish.* All other com-
forts are but as the *Egyptian
Reed*, which the more leaned
vpon, pierce more deeply.

Psal.142. Thus did *David*, when all o-
ther outward comforts failed
him, *I looked on my right hand,
and beheld, but there was no
man that would know me, refuge
failed me; no man cared for my
soul.* What then? where
should hee finde comfort? *I
cryed unto thee O Lord; I said,
Thou art my refuge, and my
portion, in the land of the living.*
And here it is worth our ob-
ser-

seruation, how *David* goes about to lay sure and fast hold vpon the hornes of Gods Altar. He intitles, and ingages God onely in the quarrell of his sinne, as hauing offended none, but him alone : *Against Thee, Thee only have I sinned, and done this euill in thy sight.* See how he doubleth the Emphasis : *Against Thee, Thee only have I sinned, and done this euill in thy sight.* Why, had not *David* offended and sinned against men also, against *Uriah*, his life, his wife, and those other that dyed with him for company, yea against the whole Church, against the very enemies of the Lord, causing them to blaspheine ? &c. How then saith he here, *Against Thee, Thee only ?* To omit other interpretations of

this speech, some referring it to *David* as King, whom none but God could punish ; some, as Gods Child ; some as spoken comparatively betweene God and men, that though he had offended men much, yet God most, not onely in regard of his Law violated, but of his loue vnkindly rewarded : others, that *David*s sinne was knowne onely to God, and concealed from men, in that he saith, *In thy sight*: (although neither *David*s adultery with *Bathsheba*, nor his murther of *Uriah* could possibly bee so closly carried, but his Court, and Campe, and so the world might take notice of them, he hauing employed messengers to fetch the one, and *Ioab* to betray the other, & had made *Uriah* drunke, which sinelled strong

strong enough, and beeing dead, *Ioab* bids the messenger say to *Dauid*, *Thy seruant Uriah is slaine also*, which he knew would pacifie *Dauid* for that his dishonourable defeat, and wherefore) this I note mainly, that howsoeuer men might make either the best, or the worst of all this, either by flattering him to his face, as being a King, or slowting him behind his backe, as hauing enemies ; so that comfort he could no where finde : hereupon he makes his appeale to Gods iudgement seat, *With whom was mercy* ; frpmans, of whom he could expect but little ; he pleades, that if any had cause to iudge, then God most of all ; wherein *Dauid* desires that God would take the matter into his owne

hand. *David* knowing well enough, that the principall Creditor being satisfied, the same will take such order with all the rest, as to worke the debtors peace with them vpon reasonable termes, sith he hath all their hearts in his hands, and is alone able by his Grace to satisfie them, so as no damage shall come vnto them by their forbearance.

Againe, that Gods Minister in this case may find comfort in his Ministerie among his people, hee must obserue another practise of *David*, which is, to haue his heart establish-ed by Grace, and that, not onely in the assured pardon of his sinne, but also in the sin-
ceritie of his couuersion from it, that hee may the more cheerfully apply himselfe to instruct

instruct others. Note David's Psal. 51. words well, *Hide thy face from my sinnes, and blot out all mine iniquities.* That's for the pardon of his sinne, and the discharge of his debt to God. What then followes? *Create in me a cleane heart O God, and renew a right Spirit within me:* that is, a cleane heart from the guilt of sinne past, and a right Spirit, to abhorre and auoid sinne to come. And he adds, *Cast me not away from thy presence, and take not thy holy Spirit from me; Restore unto me the joy of thy Salvation, and uphold me with thy free Spirit.* How doth hee labour to fortifie himselfe in Gods fauour and grace? And what then? *Then will I teach transgressours thy wayes, and sinners shall be converted unto thee.* Then, and not before

before, when a Minister hath found peace with God in the pardon of his sinne, hee may with comfort of Conscience apply himselfe in his Ministry to bee an instrument of conuerting others vnto God. As Christ said to Peter, *Whenthou art conuerted, strengthen thy brethren.* As David goes on, *Deliuer me from blood-guilty-nesse, O God, thou God of my Saluation, and my tongue shall sing aloud of thy righteousnesse.* *O Lord, open thou my lips, and my mouth shall shew forth thy prayse.* Nor did Salomon become a Preacher of Repentance to other, before hee had first repented himselfe. And *Esay*, being a man of polluted lips, had no heart to propheticie to others, before the *Seraphim* had touched his lips with

with a coale from the Altar,
saying, *Lo, this hath touched thy
lips, and thine iniquitie is taken
away, and thy sinne purged.*

Whereupon *Esay* now can *Esa. 6.7.*
say, *Here I am, send me.* So that
a Ministers peace with God,
giues him comfort and cou-
rage to preach to others that
grace and mercie, whereof
himselfe hath had particular
experience. As *Paul* saith, *1 Tim. 1.16.*
For this cause I obtained mercie,
that in me first, Jesus Christ
*might shew forth all long suf-
fering for a patterne to them,*
which should hereafter believe on
him to life everlasting. But on
the contrarie, I see not with
what confidence or courage a
Minister can stand in the pre-
sence of God, and in the face
of his Congregation, either
to instruct others in righte-
ousnesse,

ousnesse, which himselfe followeth not, or to reproue them of sinne, whereof himselfe repenteth not. Famous *contin.3.* *cap.10.* is that example of *Origen*, who for his offering of Incense to the Idoll, being excommunicated from the Church of *Alexandria*, and comming to *Jerusalem*, and there intreated, yea and in a manner inforced to preach vnto them, hee going vp to the Pulpit, as if hee would preach, recited those words in the Psalm, *But to the wicked, saith God, what hast thou to doe to declare my Statutes, or that thou shouldest take my Covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee?* Hee no sooner had read these words, but closing the Booke, fell into a sad and

and bitter weeping, and that so abundantly, that as a stream it carried the affections of the whole assembly with it to weepe for compacie, and that out of a fellow-feeling of those compunctions of heart, which so stopped his mouth, and opened the flood-gates of repentance, for his late sacrificing to the Idol, and for other his errours, whereinto he was said to fall, after that his fall. Such an insupportable burden is finne vnrepented vpon a Ministers Conscience, that till by the mercie of God hee be well lightened of it, vneath he shall beare the Lords burthen vnto the people. But vpon his humble repentance, being at peace with God, and hauing obtained the comfort of his Spirit, and the assistance of

of his grace to settle him in the state of a good Conscience, and of a holy life: hereupon he becomes imboldened to preach of mercy to others, whereof himselfe hath so plentifully tasted, and wherby sinners may be conuerted vnto God.

Thirdly, The Minister as hee hath offended his Flocke any way iustly, he must labour to make them satisfaction. And this it stands in foure things especially: First, In dubbling his labour and diligence in the fauorit discharge of his Ministry, that what he hath formerly lost by any kind of neglect, either in life, or Doctrine, hee may endeouour to regaine.

Secondly, In labouring so much the more to set forth himselfe

himselfe as a patterne of a true belieuer, in faith, in patience, and other vertues, whereby the calling not onely of a Christian, but of a Minister and Pastour of Gods people is adorned. So that the constant example of his carriage and course for the time to come, may be as a mouth, to signifie to ali, his exceeding humiliation and sorrow for his sinnes past, his hatred and detestation of all sinne in himselfe and others, and his earnest care and purpose of hart, expressed in his practise vtterly to abandon and auoid the like, and all sinne for the time to come, setting himselfe with all boldnesse to reprove sinne in others, which now they may behold so hatefull to himselfe; turning also his

peo-

people, that setting themselves to speedie repentance, they need not to doubt of Gods mercie towards them, seeing that the sinne of their Pastour was not denied it.

Thirdly, To be continually exercised in feruent prayer for his people, that from henceforth, they may reape infinitely more profite by his Ministry, and example of life, then formerly they haue receiued hurt by any his neglect, or occasion. This will be a meanes (through Gods speciall blessing cooperating) to reconcile and reunite the peoples hearts to their Pastour, and to cause all things to succeed happily betweene them.

Lastly, He must practise the Spirit of meekenesse towards the

the weake, labouring to restore such, considering his owne selfe, who hath beene, and lest hee may be yet tempted. And to bee patient towards all, that if he meet with any vnkind affronts, or close biting malicious frumpes, hee either answer not at all, remembraunce that God hath layd that burthen vpon him; or else, lest the malicious may thus, being let goe, perish in his sinne, hee is to admonish him, either priuately, or, if occasion require, publickly before all the companie, so, as they may learne to feare God, lest they turne the fall of their brother through weakenesse, now repented, now recouered into their own presumptuous ruine irrecouerable. But never to retort or returne rebuke
for

for rebuke, euen as *Daniel* would shew no reuenge vpon cursing cursed *Shimei*, hoping God would doe him good for his cursing that day, and knowing, that God would not hold *Shimei* guiltlesse, but without repentance, without peace bring him to the graue, as it befell *Shimei*. Thus may the afflicted and humbled Conscience of Gods Minister bee through Gods grace and mercie inabled in some good measure to beare vp against such winds and waues of tryall, and in time to ouercome them. Although when he hath done his best, and suffered much, yet hee must make account neuer to bee quit of his paine altogether, till death, but as a hurt or bruise in the body in youth, it will become an ach,

ach, and symptome of old age, accompanying him to his graue. As *Dauid*, in his old age, complaines of the aches of those sinnes in his youth, still sticking in his bones, when hee said, *Remember not Psa the sinnes of my youth, &c.* So ^{7.} that he must conclude and resolute with *Hezechiah*, *I shall Esa. 15.* goe softly all my yeeres in the bitterness of my Soule. And say with *Dauid*, *My sorrow is continually before me.* And euer to make this vse of his former sinnes, euen to bee humbled in his best graces, and most bea-
tiful actions, and prouoked to aspire to all perfection therin, not fearing now to be proud, who hath such cause to be humbled.

CHAP. V.

*The third Conflict, arising from
the Sacred societie of the
Ministry offended.*

*IT was no small grieve to the
Spouse, when she said, My
Mothers children were angry
with me. And againe, The
Watchmen, that went about the
Citiie, found me, they smote me,
they wounded me, the Keepers of
the Walls tooke away my vaille
from me. The least offence gi-
uen by a Minister, if it shall
be taken to heart of the whole
Sacred fraternitie, and made
theirs : when the Delinquent
considereth it, what a torment
is it to his Conscience ? when
hee shall now see their coun-
tenances auerse, full of high
indig-*

Cant. I. 6
and 5.7.

indignation and contempt towards him; when now, as a person excommunicated with *Anathema Maran-Atha*, they refuse to conuerse, or keepe companie with him; when now, as the Owle, he is abhorred, forsaken, left desolate, disconsolate, of all the Birds. And all this, so much the more grieuous, as seeming to bee grounded vpon the peremptorie Canon of the Apostle, *Now we command you 2 Thess.3 Brethren, in the Name of our*^{6.} *Lord Iesus Christ, that ye withdraw your selues from everie Brother, that walketh inordinately, &c.* And againe, *I haue*^{1 Cor.5} *written unto you not to keepe companie. If any that is called a Brother, be a Fornicator, or Co-uetous, or an Idolater, or a Drun-kard, or an Extortioner, with such*

such a one, no, not to eat. So that most uncomfortable must it needs be to a Minister, when any way iustly he falleth vpon the vniuersall displeasure of those of his owne Coat, being abhorred of them, persons by Calling Holy, of esteeme Reuerend. In such a case then, what shall the poor Owledoe? Whither retire, but into her darke Cell, the verie embleme of Hell? Or at the best, being but as a Sparrow sitting alone vpon the House top: Or as a Pelican in the Desert, without comfort, without resort of friend, or Physitian, to comfort or cure the bleeding wound. Solitarietise onely affording him this benefit, that he may the more freely, withcut witnesse bewaile his dolefull condition.

*ille dolet
vere, qui
sine teste
dolet.*

For

For to whom shall hee make his complaint; or of whom seeke comfort, when the whole Colledge of Physitians forfake him, as a man whose case is desperate, and incurable?

I CHAP.

CHAP. VI.

*How in this case notwithstanding,
standing, the poore forlorn
Patient may find
reliefe.*

YET in this perplexed state, whatsoeuer his offence may bee, more or lesse, this may bee one comfort to him, at least in the behalfe of the Church of God, that the Ministers thereof should bee so zealous of the credite of their Sacred calling, that if any one among them shali by some exorbitancie or irregularitie dishonour the same, without any apparent signe of remorse or repentance, all are so affected with it, as they looke on their Delinquent Brother

Brother a farre off, as men doe
vpon a Plagiay or Leprous
person. Yea let him account it
his happinesse to liue in such a
Church, whose Sheepherds
are so tender of his, and their
owne vnstained puritie. For
in such a Church (if any such
Church bee vpon earth) no
Minister will euer dare to bee
so couetous, one of a thousand * *Optimus*
as to heape vp riches, and re- *esse Diffé-
sor gni
sibi nō sit
reservat.*
uenues one vpon another, *Hierony.*
without number, waight, or *Negoti-
atorem*
measure, more like a Secular *Clericum,*
Potentate, then a Spirituall *et ex ino-
pediūtem*
* *Stuard, or Sheepherd*: For if *e ignobilis*
so, hee must looke to bee, not *gloriosum,*
had in admiration for his *qz signi-
dam ve-
flam fuge.*
wealth, but * scorned and *Her. ad
Nepot.*
shunned of the whole frater-
nitie, as a man vnworthy, vn-
fit, vnable to teach others the
way to Heauen, who hath ta-

ken vp his heauenvpon earth,
whose whole zeale to recom-
mend Heaven to others, is for
no other end, but that himselfe
may inioy the earth alone.
None of that Churches sacred
Order, no nor any other pro-
phane Secular will bee so
shamefyl a Boon companion,
to make the Tauerne his Stu-
die, the Dice and Cards his
Bookes, Fortunes boxe, the
Poores box, to which his cha-
ritie sacrificeth of his contin-
gent gaines, thus spending and
spinning out the Thread of
his life and liuelyhood, and all
to make a Cobweb to couer
him: For if so, God forbid
he shoulde hope for impunity,
but let him looke iustly to bee
cast out of his Brethrens so-
cietie, as a prodigious prodi-
gall, fitter to keepe Hogges,
then

then worthy to shere the
Lords Sheepe. No Minister
then could cuer halt in his Re-
ligion, be Idolatroufly, or Po-
pishly affected, or any way
complie with Neutralitie and
Lukewarmenesse in Religion,
by preaching or otherwayes :
If so, let him looke, that all
the rest of his Brethren will,
as one man, stand vp against
him, and oppose him. No
Minister will bee ambitious,
haughtily affecting the honor
of preeminence ouer his Bre-
thren, rather then the burthen
of his Office : If so, let him
looke that they all, not out of
carnall enuy, but holy zeale,
will with their verie lookes
humble and abase such a one,
and with one voyce disclaime
him, with a *Nolumus hunc do-
minari super nos.* No Minister

will easily walke inordinatly, that is, as the Apostle applyeth it, not working in his Calling, or doing the worke of the Lord negligently: For if hee do, let hym looke, after admonition, to be auoyded of all his Brethren as a Heathen or Publican, as our Sauiour speakes. According to that of the Apostle, *If any that is called a Brother, be any of these, a Fornicatour, or a Coonetour, or an Idolater, or a Rayler, or a Drunkard, or an Extortioner, or such like, with such a one, no not to eat.* In a word then, if this be done to one, who cannot iustly bee taxed with any of all these, who had rather dye, then sinne, yet through some frailtie, or folly hath offended his Brethren, though it bee infinitely more offensiuue to his

his owne afflicted Soule, and for which hee is like all his life long to wade in this vaile of miserie, through a sea of sorrows, and flood of teares : Then what may another expect, that walketh in an open scandalous course, without the least touch of remorse, much lesse signe of reformation ? Especially in such a Church, whose greatest care and vigilancie is to bee found without spot or wrinkle, since the Apostle saith, *If any man obey not our word, note that man, and haue no companie with him, that he may be ashamed.* Yet (oh that wee would note this Apostolicke caution well, and put it in better practise !) *count him not as an enemie, but admonish him as a Brother.* And yet (alas !) for many

seuerere Censurers, where is one brotherly Admonisher? For all are ready to condemn, to contemne, when many times (if they knew all) they had more need to comfort their dejected and disconsolat Brother, if euer themselues tafted of the same bitter Cup of Spirituall discomorts.

Another mitigation of his maladie may arise from the consideration of the perfect condition of these his Brethren, and that as others sinne, so (it is to bee hoped) their owne also in the first place, cannot but bee displeasing to themselues, and then the comfort may bee, that one time or other at laft, they will looke more fauourably vpon him, be reconciled vnto him, take him into their bosome
againe

againe, they cannot bee impla-
cable at least rebuke him in
the Spirit of meekenesse, as
knowing that themselues also
may be tempted. And thus let
me be the obiect of contempt
to my Brethren, while I may
injoy the sight of the vnstain-
ednesse of their perfections :
and themselues without enuie
honoured and admired of all.
But yet (alas !) these comforts
will not come home enough.
To rejoyce at the happy estate
of Gods Church and Chil-
drn, though it be a symptom
and signe of true grace, and a
qualitie proper to none, but to
Gods elect Saints : Yet what
comfort can it bee for a man,
to rejoyce at others well-fare,
and in the meane time to bee
presso downe with the
waight of his owne vnwor-

thinesse? Or how can he be comforted to see others in honor, that is himselfe compassed about with disgrace? Could the sight of *Lazarus* in *Abraham*'s bosome any whit comfort poore *Dives*, now in Hell torments, or not rather add fuel to those flames? Much lesse shall hee euer thinke to extenuate his owne sinne, and consequently mitigate his sorrow, by discouering or vncharitably thinking that there may be farre greater obliquities in others, then hee can easily find to bee in himselfe. As though anothers Plague would asswage my Feuer: Or anothers Gangreue my Reduuiæ, or sore finger. Yea, on the contrarie, the least sinne becomes the more damnable, when it seekes a patronage, or shaddow

shaddow from some others Master-sinne. This is to looke vpon others sinnes with a Perspective glasse, turning that end outward, which dilateth and multiplyeth the obiect, but the other towards a mans selfe, which contracteth and abateth it. Nor is it safe for a man so to compare or parallel himselfe with others, as looking onely on their infirmities and slips, but not on their more masculine vertues and graces: And on the other side, reflecting vpon his owne moralities, perhaps not mixt with the like imperfections, at least in apparence, yet comming as farre short of the others perfections, and nobler parts, thereupon either to comfort himselfe, or to contemn them, in comparison
of

of himselfe. As I remember
a sweet obseruation of Saint

Aug. contra Manich. *l.22.c.68.* *Multi nunquam Christum*

vel semel abnogauerunt, nec eius pro nostra salute passionem improbauerunt, nec Gentes Iudaizare coegerunt, & tamen Petro, qui haec fecit, impares comparebunt. Ita multi fideles, nullius appetentes uxorem, nullum maritum appetitae usque ad mortem persequentes, Davidicum tamen meritum, qui ista fecit, non attingunt. Tantum interest, quod cuique in seipso, quantumque displiceat, ut peritus extirpetur: & quid pro eo fructiferum, & opulentum ingenti feracitate consurgat: quia & agricola plus placent agri, qui spinis etiam magnis eradicatis, centenum proferunt: quam qui nullas unquam spinas habuerint, & vix ad tri-

cenum

cenum perueniunt. Many never, no not once, denied Christ, nor discommended his Passion for our Saluation, nor compelled the Gentiles to Iudaize; and yet they will be found far inferiour to Peter, who did these things. So also many Belieuers, hauing neither desired any mans wife, nor persecuted the husband of any desired, vnto the death, yet they attaine not to David's excellencie, who did these things. Of so great consequence is it, what displeaseth euerie man in himselfe, and how much, that it may vtterly bee rooted out; and what in stead thereof springeth vp, as a fruitfull and rich crop: because euen those Fields doe more delight the Husbandman, which hauing great Thornes scrubbed

of himselfe. As I remember
a sweet obseruation of Saint

Aug. contra Manich. to this purpose :

L.22.c.68. *Multi nunquam Christum*
vel semel abnogauerunt, nec eius

pro nostra salute passionem im-
probauerunt, nec Gentes Iuda-

izare coegerunt, & tamen Pe-
tro, qui haec fecit, impares com-

parebunt. Ita multi fideles, nul-
lius appetentes uxorem, nullum

maritum appetitae usque ad mor-
tem persequentes, Davidicu-

tamen meritum, qui ista fecit,
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quod cuique in seipso, quantumq;
displiceat, ut peritus extirpetur :

& quid pro eo fructiferum, &
opulentum ingenti feracitate

consurgat : quia & agricola plus
placent agri, qui spinis etiam

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vp, doe bring forth an hundred fold: then those, which neuer had any such Thornes, and yet scarcely amount to thirtie-fold. So he.

But to find solid comfort, the Patient must imitate the Spouse, who being beaten by the Watchmen, for not keeping her owne Vine, yet goes on with all care and diligence to seeke out him, whom her Soule loued, whom till shee found, she could find no sound comfort. *Christ is that great and good Sheepherd, that gave his life for his Sheep. He is that mercifull High Priest, who takes compassion of our infirmities. If any man sinne, we (wee saith the beloued Disciple) we haue an Aduocate with the Father, Iesus Christ the righteous, and he is the Propitiation for our sins.*

sinnes. This is that sweet Iesus, who received not his penitent Apostle, though he had denied him thrice. This is that Judge, before whom the woman apprehended in Adulterie, being accused, shee found mercie, when her accusers, readier to stome her, then so much as once to smite vpon their own brest, yet slunke away selfe-condemned, not abiding the issue of their accusation, while shee, neither seeking to hide her sinne, nor to haften from the sentence, wholly committing her cause to the clemency of the Judge, was dismissed with this comfortable speech, *Neither do I condemne thee, go, & sin no more.* To this merciful Judge let the distressed Conscience appeale, when all the world accuseth, condemneth.

And

And now O Lord Iesus Christ, thou onely compassionate Physitian of the wounded Spirit, thou onely refresher of the wearie, and laden, thou onely mercifull High Priest, who wast therefore acquainted with infirmities, yet without sinne, that thou mightst take compassion euen of our sinfull infirmities: Vouchsafe to reflect one looke of grace vpon thy wretched Seruant, which as the Sunne-beame may so warine the cold comfortlesse Soule, as sending vp vapourie sighes towards Heauen, they may distill in such a kindly sad showre of godly sorrow, as to cause the parched ground of my heart to fructifie more abundantly, as after the latter raine, to a blessed Haruest. O Lord Christ, my sin-

sinnefull Soule dare the more boldly appeale; and approch to thy Iudgement Seat, bee-cause thy selfe was iudged for me, and art become not onely my Judge, but my Aduocate. At thy Barre, I feare not to hold vp the hand of my faith, and to open the mouth of humble sorrow to confesse guiltie. Seeing I cannot doe this, but presently, as by the Law of Relation, thou auouchest thy selfe my Sauiour, my Suretie, my Sacrifice, my Satisfaction, in whose pure Blood all my pollutions are washed, on whose Crosle the hand-writing of all that debt of mine, more then ten thousand Talents, is fast nayled, and cancelled. Oh, that it where my lot, to haue none other Judge, but thy selfe, to be sen-
tenced

tenced at none other Barre,
but thy Tribunall ! Why ?
Because thou art not Iust ? Yea
a most vpright Judge. But oh,
that I might fall into thy
hands onely, and not into the
hands of men ! *For with thee*
there is mercie, that thou mayest
be feared. Thou so forgiuest

*Aug. de
peccatorū
meritis et
remiss. l. 2.
cap. 19* sinne, as withall thou forget-
test it, cancelling and crossing
thy Booke : But man once of-
fended, writes it in his marble
heart, for perpetuall remem-
brance. Onely thou playest

* *Idecirco* the good and wise Physitian,
Sanctos et fideles suos keeping * long open the deep-
in aliqui-

bus vitiis tardius sanat, ut in his eos minus, quam
implenda ex omni parte iustitia sufficit, deleter
bonum, ut quantum pertinet ad integerrimam
regulam veritatis eius, non iustificetur in conspe-
ctu eius omnis vivens. Nec in eo ipso vult nos
damnabiles, sed humiles, commendans nobis ean-
dem gratiam suam, ne facilitatem in omnibus as-
secutis, nostrum putemus esse, quod eius est.

er

er wound, least the suddaine
healling and closing of it vp
might proue dangerous. Thus
thou dealt'st with *Dæuid*, who
lying weltering in his blood,
thou the good *Samaritan*
took'st compassion, poured'st
in thy healing Oyle of par-
don, but withall the corosive
wine of humiliacion, so to eat
out, or supprese the luxuriant
new-growne flesh, least fester-
ing inwardly, it might proue
to a Gangrene. And when I
am thus cast vpon the worlds
reproch, I know it is not
without thy iust, good, and
wise all-disposing hand. Thou
sawest what small fruit all my
ordinarie and euerie-day re-
pentance brought forth, how
it did not worke in me such a
perfect hatred and detestation
of sinne, such an exact care
and

and Conscience of auoyding the least appearance of euill, as thou requirest; how it laboured at the best rather to lop off the out-branches of sinne, as eye-fores of the world, then putting the axe to the root of the Tree, to stub it vp with all the radicall sprigs and sprouts of affecti-
ons. And how easie is it to stubber ouer repentance, when the heart is not posse-
sed with a due estimate of the smalleſt finne? I thought all was well, or at least tol-
lerable, being free from the maine Act, nor making pra-
ctise, nor taking pleasure, nor walking in a purpose, nor watching opportunitie, nor purſuing the meanes of com-
mitting finne with greedi-
nesse. Or if at any time a
temptation

temptation did ouertake me,
to yeald assent, vpon thy gra-
tious preuention, I so rejoy-
ced with the *Pharisee, Lord,*
I thanke thee, &c. as I neglected
the *Publicans Prayer, Lord*
be mercifull to me a sinner. Not
duely considering in the
meane time, either the strict-
nesse of thy Law, or the Sa-
crednesse of my Person & Pro-
fession, the one straitly prohi-
biting, the other infinitely ag-
grauating the least degree of,
or disposition vnto sinne,
causing that to bce mortall
in me, which in others might
bee accounted veniall. And
although thou knowest, Lord
(which I dare the more
freely recount, to the glorie
of thy Grace) how often,
when occasions were offered,
euen inuiting mee to sinne
(boldnesse

(boldnesse vsurping the seat of
basifullnesse) I haue by thy
present afiſtance (not elſe,
while mine owne corruption,
(when left to it ſelſe) would
eafily haue followed) auoided,
declined them ; and where I
haue obſerued temptations to
be ſtrongeſt, and danger moſt
apparant, haue purpoſely, not
daring to truſt vpon mine
owne weake ſtrength, with-
drawn my ſelſe, where I haue
beene like to bee taken with
the lime-twigs, which the
cunning fowler layd for me ;
haue I not taken the wings of the
Doue, to fly a loft from the dan-
gen? yea ſometimes finding
vpon triall, a flexibility in the
objeſt, haue I not diſwaded,
haue I not counſelled for
good ? Yet all this, all this
while, as it ſeemeth, ſo deceipt-
full

full is the heart aboue all things,) not with that zealous affection, not with that thoro hatred of sinne, as was requisite. Certainly I did not with all my power resist the *Diuell*; so that it gaue him in-
deligētibus
ēis omnia
cooperatur
in bonum,
usque a-
deo prof-
sus omnia,
ut etiam
si qui eo-
rum deu-
ant eō
exorbitat,
etiam hoc
spūm eis
faciat pro-
Amasa, *ficere in*
bonum
qua hū-
miliores
redeunt,
atque do-
ciores.
Aug. de
Corr. eō
left grā. cap. 9

new occasions to take me tar-
die, when I should least
dreame of danger; and obser-
uing my spirituall armour not
so tightly girt to my loynes,
*but like *Ioabs* sword to hang*
loose, and dangling about me,
hee hoped one time or other
*to smite me vnawares, as *Ioab**
did
ling both at once. And could
he at all haue inclosed mee in
his toyle, had not thy wonder-
ful Prouidence so disposed it*
to a further end, then Sathan
imagined? Hast thou there

left me? No surely. For first, hauing chastised and purged me with a fiery sicknesse nigh vnto death, and heard my praicer for deliuerance, and for a renewed, redubled strength in my Ministry, to be a poore instrument of thy glory, which my folly had any way stained: how hast thou followed mee euer since? what with assisting grace, what with afflicting griefe, least I might bee either too much exalted, with the one; or too much depressed with the other? And hath not thy vni-changable wisedome for this very cause, left some corruptions in thy holiest Saints, to keepe them in the ballance of a due temper, that so the tempter might not attaine to his wished ends, while hee
mee-

meeteth with two contrary
windes to saile withall. For
when hee would tempt to
pride for the indowments of
thy graces, how doe our very
corruptions stand vp against
him to our humiliation. On
the other side, when he would
tempt vs to diffidence, de-
iection, desperation, in regard
of our indwelling or out-brea-
king sinnes, then thy grace in-
terposeth it selfe, not onely as
a token of thine vnchangeable
loue, but as a mighty weapon,
to batter downe all Satans
strong holds. Hereof hast thou
giuen mee sufficient experi-
ence: herein abundant cause
of comfort: so that, may not
I say with *David*, *Thy rod* (of
castigation) and *thy staffe* (of
consolation and sustentation)
comfort mee? But yet (alas!)

O Lord, was there no other way to preferue the wine of thy grace in me, but vpon the Lees of my corruptions? No way to poise the course of my brittle barke, that so it might safely bring the Pearle of the kingdome to the wished hauen, but with the base ballace offinne? No antidote to preferue me from being exalted aboue measure, for the portion of thy free goodnessse towards me, but by the treacle, compounded of the Serpent, sinne? But I may not reason with thee, *whose iudgements are unsearchable, whose wayes past finding out.* But Lord did not thy all piercing eye discouer some monstrous pride lurking in my heart, ready to breake out, and beare it selfe bigge, when it should behold it

it selfe any way beautified with the borrowed feathers of thy Doue-like spirit : and rather then I should rob thee of thy glory, and so be left naked of thy grace, it seemed good to thy wisedome to permit the preuention of it with the humiliation of mine own shame ? For otherwise, hast thou not (in the midit of my infinite weakenesses) giuen me a minde to know thee, a desire to please thee, a will to obey thee, a heart to prefer thy glory before my life, a resolution to choose rather to dye a thousand deaths, then to commit the least sinne ? But, *O wretched man that I am*, the cause of all my calamity is in my selfe ; *this body of death* which I carry about, is the source of all my sorrow. Yet

seeing this is the cōmon cōdi-
tion of thy Saints, none to be
exempt from indwelling cor-
ruption, all, the best, the ho-
liest, to cry out of it, some for
shame, all for sorrow, why
should I thinke by any priui-
ledge, to be holier then they?
or being the weakest, the
worst of all the rest, shall not
thy mercy, thy merits be
magnified so much the more
in blotting out my misdeeds.
I am sure I cannot be a greater
sinner, then thou art a Sauioour.
Nor doſt thou faue, but the
ſoule, humbled with, or for
ſinne: nor doſt thou ſalue, but
the wounded ſpirit. And if
*Crudelem
medicum
intempe-
ratus
ransager
faust. Sen.* no physicke can worke with
me, but ſuch sharpe corro-
ſives, Satans buffeting meſ-
fengers; then cut, ceare, ſpare
not, ſo thou cureſt me; ſo thou
workeſt

workest in me such a gracious
both humiliation for sinnes,
and humility in the vfe of thy
graces, that being made lower
then all contempt, I may be
hid in the dust, vntill the in-
dignation passe ouer; alwaies
waiting and longing for thy
comming to iudgement,
when all sinne in thine elect
shall be for euer abolished, the
root remoued, the guilt remit-
ted, the staine washed, the re-
proach wiped away, the scars
couered with beauty, the
scorne with glory. *Euen so*
come Lord Iesus.

But (alas!) O Lord, in the
meane time, how many are
the sharpe conflicts, which
thy seruant must still looke to
incounter with in the poore
remaines (if ought yet re-
maine) of this momentany

life? Temptations to new, temptations for old sinnes; no security for the future, no safety for the present, terrors within, fightings without, no peace but onely in thce, with thee. How shall my Arke ouercome such a deluge, my Barke beare vp against such billowes of Satans assaults, of the worlds affronts, as still abide me, still abase me, vnlesse thou the great Pilot, rebuke, represso, restraine them, adding new strength to my weariest and weatherbeaten soule, to resist, to ouercome. Is it possible, that a poore wretch, forlorne, forsaken of all, should subsist, but by an Omnipotent hand supporting? Herein doth the excellency of thy grace most clearely shine: as in preuenting thy Saints from

from falling into many enormities : so much more, when fallen, and that into some scandalous offence (the strongest of al trials) in preferueng them from falling away from their faith and affiance in thee, euen then, when all men, in face and affection, are fallen away from them. Soueraigne is that grace which preuents the fault ; but much more, that ouercomes the guilt ; as health is more easily kept, then recovered. This was that all-sufficient grace of thine, whereby *Dauid* bore vp against infinite trials and troubles, inward, outward, by reason of his sinne. A president or example sufficient to vindicate the glory of thy Grace in preferueng thy Saints from falling away from thee, against all

opposition. And now Lord be pleased so to sustaine the weakest of all thy seruants from sinking vnder the wares even of most violent temptations, that in him all may see that all-sufficient indeficent grace of thine in thine elect, being in them *a well of living water, springing vp unto euerlasting life, neuer failing, nor forsaking them*: O neuer suffer mee thy seruant to become a spectacle of desertion, least the world should say, Either is that no true grace, from whence the professours of grace do fall; or being true, they are no true Prophets, that once hauing it, come to loose it. Thus shall my sliding be imputed to the impotency of my corrupt nature, but my subsisting to the omnipotency of thy pure grace,

grace, in both which shall appeare the glory both of thy mercy in pardoning, and of thy grace in prescruing. Thus what dammage any might receiue by the example of my frailty, it may redcund to their greater aduantage, by the stability of my faith, while thy grace shal lether establish them in thy truth, or restore them from their errour. Thus to them that loue thee, all things shall by thy grace coope rate for good, even to all the Called according to thy purpose. Thus nothing shall separate us from thy loue. Thus are we more then conquerors through thee, who louest us. Thus is thy strength made perfect in our weakness. Thus shalt thou be glorified in thy Saints, and admired in all them that be-

Rem. 8.
2 Thes.

leeue. Thus, teach vs, O Lord,
to worke out our saluation with
feare and trembling, because it
is Thou, that workest in vs both
to will and to doe, of thy good
pleasure. Thus, if Thou be with
vs, who shall be against vs?
Thus, who shall lay any thing
against the charge of Gods E-
lect? It is God that iustifieth,
who is he that condemneth? see-
ing it is thou, O Christ, who dy-
edst, or rather who art risen a-
gaine, being at the right hand
of God, making inter-
cession for vs.

CHAP.

CHAP. VII.

*The fourth Conflict, with old
friends and familiars, now
growne strangers.*

IT is no small heart-breake to a man in misery, when hee is forsaken of his old friends and familiars. It was *Jobs* case, who said of his friend, *Hee that is ready to slip with his feet, is as a lampe despised in the thought of him, that is at ease.* And chap. 16.2. *Miserable comforters are yee all.* And chap. 17.2. *Are there not mockers with me, and doth not mine eye continue in their provocation?* And chap. 19.3. *These ten times haue yee reproached me, you are not ashamed, that yee make your selues strange.*

strange to me: And be it indeed that I haue erred, mine errour remaineth with my selfe. If indeed ye will magnifie your selues against me; know now that God hath ouerthrowne me, and hath compassed me with a net. And ver. 13. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolke haue failed me, and my familiar friends haue forgotten me. And ch. 15. My brethren haue dealt deceitfully as a brooke. So that to all other Iobs miseries and calamities, this was no small addition, no small aggrauation. For as Iob faith, *To him that is afflicted pity should be shewed of his friend.* It should so indeed. But O Iob, weigh well thy present state, and wonder not at this. It becomes not

Pro. 18.
24. & 19.
4.

thy

thy gray wisedome in such
causes to bee deceived. For
though there is a friend, that
sticketh closer then a brother;
yet wealth it is that maketh
many friends; but the poore
is separated from his neigh-
bour. All the Brethren of
the poore hate him: How
much more doe his friends
gee farre from him?

But what had *Job* done to
deserit so to bee deserted of
his friends? Alas, nothing at
all, but that God had visited
him with pouertie and other
corporall calamities. Where-
upon *Job* said, *Hauēpitie vpon* ^{Job 19.}
me, hauē pittie vpon me, O ye my ^{24.}
friends, for the hand of God hath
touched me. But this being all,
Job had the lessie cause to com-
plaine. His innocencie was a
Brazen wall vnto him, to bid
defiance

defiance to all affronts, or frownes. But come wee to *David*'s affliction for being forsaken of his friends. That will touch to the quicke indeed. *Job* was forsaken of his friends, because God had stript him of all his outward beautie, leafe and branch, no more left, but the bare stumpe; so that no maruaile, if the beasts forsooke their old hospitall shade and shelter: But behold *David* otherwise; he, a King, with Scepter in his Hand, and the royll Diademe on his Head, inioying a flourishing and rich Kingdome, yet is deserted of his friends. Who would not wonder at this? To heare a King complaining, *My louers and my friends stand aloofe from me, and my kinsmen stand a farre off?*

Psal. 38. **11.** *My louers and my friends stand aloofe from me, and my kinsmen stand a farre off?*
And,

And, Louer and friend hast thou ^{Psal. 83}
put away farre from me, and bid ^{18.}
mine acquaintance out of my
sight. And, I am become a ^{Pf. 69.8}
stranger unto my Brethren, euen
an aliant unto my Mothers chil-
dren. But wherefore all this?
Because he was now fallen in-
to pouertie? No such thing;
for hee was still a great King.
Or was it, because hee was a
Type of Christ, and therefore
must looke to fare so much
the worse with the world,
and bee euill intricated of his
neerest friends, as Christ was?
For the liker to Christ, the
worse liked of the world.
Nor that neither; for then
David might haue found
much comfort to befor such
a cause forsaken. But that
which so much estranged
David's familiars and friends
from

from him, was his sinne, so offensive and scandalous; and withall his humiliation and open repentance for the same, which caused all his carnall friends to despise him. Was not his sinne the cause, that his owne Sonne, his chiefe Counsellors, all *Israel* almost rebelled against him, as an enemy of God, and as one vnworthy to rule any longer ouer them? They made it a faire pretence at least, which God vsed as a scourge to his Servant, both for his greater humiliation and tryall, and for example of others. Yea the carnal minded made a mocke also of his humiliatiē, as *Micol*, as *Shimei*, as others, as vnseemely for the Maiestie of a King. As if in sinne-caſes it became the ſimple and poore vulgar onely to

to wepe, but not Kings. To these two causes David referreth his friend's strangenesse towards him. First, For his sinne : *Psalme 31.10,11. My strength faileth me, because of mine iniquitie, and my bones are consumed : I was a reproach among all mine enemies, but specially among my neighbours, and a feare to mine acquaintance, P^{ro}bably they that did see me without, fed on me from me. For I have heard the slander of many. And, O God, thou knowest my foolishnesse, and my sinnes are not hid from thee.* Ps.69.5-10,11,12

Secondly, for his humiliation ; *When I wept, and chastened my Soule with fasting, that was to my reproach. I made Sack-cloth also my garment, and I became a Trouerbe to them. They that sit in the Gate, speake against me, and I was the song of the Drun-kards.*

*distumq;
tenacem
propositi
viri, Non
ciusum
arborpra-*
kards. Here let *Job*'s patience take breathing awhile, & solace it selfe. Yea let him with astonishment bee silent at *David*'s tryall, in being thus forsaken of his friends.

*ua iuben-
tium, Non
vistus in-
rannimē-
te quatit
folida.*
And *David*'s case it is, that suits with this present constantis ty-
flict. Tell me not, my Brother, of thy friends forsaking thee, being fallen into pouertie, or into great mens disgrace, or the like ; a masculine Spirit will easily encounter all such contempt. But hast thou some thing in thee, wherein thou resemblest Christ, as one of his members, and therefore worthy to haue the world for thine enemie ? And besides, something inherent and inhabitants in thee resembling and fauouring of the old *Adam*, whereby thou art any way obnoxious

*Alium
multis
gloriater-
ris Tradat
& omnes
Fama per
urbes gar-
rula lan-
des, Calog-
pamentol-
lat, & as-
tru, Me
meatellus
Lare secre-
to, tutog-
segat Sen.*

obnoxious to the worlds censure, yea in so much, as now thy verie familiar friends forsake and fly thy societie, as ashamed thereof? When notwithstanding there is nothing more irksome vnto thee, then to bee a stranger to God, and all good men: Tell me now in this case, dost thou thinke any man more miserable then thy selfe? And the more, as thou art a man more or lesse eminent in place and graces, and in estimation for wisdome and glorie. What comfort now canst thou haue or hope for in thy life, forsaken of all in a manner, and euen abhorred of those, whom thou most esteemedst? When now those things, which would be highly esteemed in others, in thee doe lose

loose their grace and acceptance. And all this through thine owne want of care, slacknesse, and remisnesse in thy noble resolution, to doe nothing vnworthy thy person and profession. Tell me now,

Carendo magnū quā puerendo. dost thou not heare the Accuser of the Brethren, the old Serpent, whispering in thine ears, O thou forlorn wretch, why art thou so base minded, so stupidly patient, as to possess thy life with the losse of thy reputation, and of the loue of thy best friends ? Thou hast lost them irreuocably, and yet doest thou desire to spin out a contemptible and tedious life, whereof together with all those torments and griefes thou suffereſt in thy Soule for thy folly, and deserued disgrace, thou mayest so easily,

*Quā mul-
ta peni-
tenda in-
currunt
visuendo
dū*

easily, so speedily many wayes
bee rid? And this were the
readie way to please thy
friends againe. For to whom
thy life is hatefull, thy death
would consequently proue
gratefull and welcomme. Or
despising thee aliue, they
would desire and deplore thee
dead, as a thing pretious. So
that what thou canst not ob-
taine by liuing, thou mayst by
dying. And, by liuing longer,
thou mayest come to haue
more cause to repent thee.
And what needest thou to
hoysc vp Sayles to passe
through a Sea of infinite trou-
bles, and perills, being driuen
by no other winds, but those
tempestuous sighes, which
arising from thy restlesse and
distempered mind, must needs
cause thy wracke vpon some

Rocke

Rocke or other: When thou
mayest with one short finall
breath bee wafed ouer *Lethe*,
where thou shalt neuer think
of thy friends more, whom
now thou canst not remeber
but with ruthfull regret?
Such like counsellis, or cold
consolations is the enemie of
thy Soule readie to suggest
vnto thee, when thou art de-
serted of all comfort of those,
whom thou most dearely
louest, whose losse
thou so deeply
lamentest.

CHAP.

CHAP. VIII.

*The Comfort ; How a man may
overcome, or at least not be
overcome of the former
Conflict.*

Bvt hence Satan. And now
poore Soule, hast thou
foolishly lost thy friends ?
Lament the cause, more then
the effect. So shall thy life be
now not much more bitter in
the losse of thy friends, then
it was wont to be sweet in the
injoying of them ; So as, re-
membring themselues, they
offend not God in the excesse
of their strangenesse, or dis-
affection, by adding to the
burthen, which they should
helpe to beare. And then shalt
thou comfort thy selfe with
hope,

hope, that you shall one day
meet and conuerse in Head
in an vnseperable inoffensive
society. In the meane time
their distast shall bee but one
of those bitter ingredients in
that strong potion, which it
pleaseth thy heauenly Physician
to purge the corrupt hum-
mour withall, or as Rue in thy
Diet-drinke, to macerate thy
Spirits, and to frustrate the
force of strongest Poyson.
But are they, for all this, be-
come thine enemies? God
forbid. They are onely strange
to thee in a two-fold regard:
First, Because they would
haue thee to know, that they
loue thee so intirely, as that
they cannot endure the least
spot or blemish in thee.
Secondly, Because (not being
priuie to those grievous con-
flicts,

slicts, so long & still afflicting thy Soule, none taking notice thereof, but God) their estranged countenance might silently admonish thee, thus smiting thee friendly, & reproving thee. Though no doubt all this must needs add to thy greater humiliation. Which is such a benefit, as though they know it not, yet thou mayest acknowledge it. If outward crosses of the world had been the onely causes of this deser-
tion, this had but deserued to be ranked among them, as ordinarie, and so the more easily borne of him, who makes no more vse of his friends, but to serue their turnes, rather then his own. In which regard the fewer friends hee hath, the lesse trouble, if a man had rather auoid the paines, then

L inioy

injoy the pleasure of well-doing. But now that they stand aloofe for some offence taken in point of moralitie, it can be no other, but a testimonie of their more sincere loue to vertue. So that in such a case, take heed thou dost not take offence. For else, what comfort for thee?

But now in this destitution, what shall the desolate man doe? How shall he be comforted, weeping for those friends, which now are not? when he may say with *David*,

Psal. 142.

4.

I looked upon my right hand (he meaneth, where his neerest and dearest friends should be) *and beheld; but there was no man that would know me; refuge fayled me; no man cared for my Soule.* Surely in *David's* case take *David's* course.

What

What did *David* then? *I* verſe 5.

cryed vnto thee, O Lord, I said,

*Thou art my refuge, and my por-
tion in the Land of the Living.*

O well-fare such a friend,
who when all other faile, is a
sure refuge! And such is God
to the faithfull forlotne Soule,
when of all the world forfa-
ken. And this benefit thou
mayſt take of thine estranged
friends, hereby to take occaſi-
on to take the faster hold, and
make thy fuller interest in
God, as *David* did. And euer Note
as thy friends faile thee, by
death or otherwayes, or the
world frowneth on thee, let it
driue thee to indeare Gods
friendſhip the more vnto
thee, who is better to thee,
then tenne Sonnes, then tenne
thouſand Friends, then all the
World. And art thou denyed

the societie of thy friends ?
Thou shalt the lesse desire it,
the more thou walkest with
God in thy solitarinesse, in-
creasing thine acquaintance
with him. Thus shalt thou ne-
uer be lesse alone, then when
alone.

Psa. 51.
12.13.

Againe, Being a Minister,
first be reconciled to God thy
selfe, and then labour by thy
faithfulness and assiduitie in
thy Ministry, to reconcile and
win others to God, so beget-
ting new friends vnto him :
So shalt thou be sure neuer to
want most faithfull and fast
friends ; All that loue God,
will loue thee. And these bee
such friends, as not measuring
their loue by worldly and car-
nall respects, as worldlings
doe, no change of fortune can
change their friendship. Yea
these

these also beeing indued with that loue, which is kindled in their hearts by Fire from Heauen, euен the Holy Ghost, it is so tempred with humilitie, in a sense and experience of humaine infirmities, as that it will not by and by cast or cut off a fellow-member, affected with some accidentall humour fallen into it, but will rather apply fit medicines to cure it. Following the Apostles counsell, *Brethren, if a man bee overtaken in a fault, ye which are spirituall, restore such a one in the Spirit of meekenesse, considering thy selfe, least thou also be tempted. Beare ye one anothers burthen, and so fulfill the Law of Christ.* In these shalt thou find that Well of liuing Water springing vp ynto euerlasting life, whose

Gal. 6.1.

L 3 Christall

Christall streames of loue, are
 neither dried vp with the
 parching heat of persecution,
 nor frozen vp with the pinch-
 ing cold of stormie temptati-
 ons suffered in their Brethren,
 but at all times are open to re-
 fresh the wearie Soule. To
 whom that of the Heathen
 Poet may bee applyed, which
 he sang of true friends, whom
 yet he neuer knew :

*Hor. Car. Falsces ter ^{et} amplius,
 l.s. Odes 3 Quos irrupta renet copula,
 Nec malu dissolus querimonis,
 Suprema citius soluet amor die.*

O happy and thrice happy they,
 Whom loues knot holds inviolate :
 Not loosened till lifes last day,
 By back-complaints begetting hate,

In a word, thy solitariines
 from old friends shall herein
 be a solace to thee, that thou
 takest

takest it from the good hand of God vpon thee, to which thou doest willingly submit thy selfe. Perhaps formerly thou madest more account of thy friends loue, then of Gods loue : Bee the rather content then, and patient, that God hath layd this burthen vpon thee, nor simply as a punishment, but for thine amendment, yea and inlargement of diuine loue, learning hereby to loue and inioy God, aboue the best things of this life. And if friends fly from thee, neuer do thou run after them. Onely pray for them, and so leaue them and thy selfe to Gods all-disposing prouidence, who giues and takes away as pleaseth him ; *Blessed*

*be the Name of the
Lord.*

CHAP. IX.

*The fifth Conflict with an
euill name.*

AS of all outward good things, none is comparably so gratioues, so louely, as a good Name, being *as a pretious Oyntment poured foorth:* So of all outward euilles (specially to him, that would ascend the Mount of Honour by the steps of Vertue) none so ruthfull, so odious, as an ill Name. And of all other Iewels, a good Name is rarest to be found, farre sought, and deare bought, suddainly lost, and seldome or neuer recovered, but with extreame difficultie, nor then neither. Which haply is the cause, that

that so many will not hazard so much toyle to attaine that, which possessed, at the best is but like the purest Christall Venice glasse, or China vessel, which fetcht from farre, *dum splendet, frangitur*, many times broken in the washing, and when most bright, most brittle. And many can content themselues with the Bristow Diamond, or a painted Rubie, rather then goe to the price, or perill to fetch the true Indian Diamond. Forasmuch as a good Name, like the purest garment, may be moth-eaten with enuy, and like the innocent Sheepe conuersing among the bushes, looseth here a locke, and there a locke, and like the wholesome streame poysned with the tongues of mad Dogges, or Serpents, lap-

ping in it, or meeting with some muddy soyle, looseth of its native sweetnesse, and clearnesse: But on the contrarie, the ill name, the further it goes, the more it is augmented, as a selfe-murthered corps buried in the open field betweene sundry highwayes, where euerie passenger casteth his stone of infamie, and detestation vpon the heape, *in perpetuam rei infamiam*. So that of all wounds this is the most incurable, *Iudibrium Medicorum*. The Prouerbe is, As good bee halfe hanged, as haue an ill name. Which hath beeene the cause, that many being oppressed with the shame of it, and out of hope of any likely remedie, haue gone and hanged themselves out-right. Yea, among the Heathen, an ill

ill name hath beeene so detestable, as on a time, when one in Lacedemon, of a notorious vicious life, but wittie, and one that could speake well, in a dangerous exigent of affaires, gaue such aduice, as all the Citizens applauded it, and would haue it presently enacted and decreed vnder his name (as the manner was) thereat one of the nobler Senators starting vp, with a spirit full of indignation, vttered these words, What meane you, O yee Lacedemonians, or what hope is there, that euer this Citie and Weale-publike should long continue in safetie, if wee shall vse such corrupt Counsellours? If that his sentence bee good and honest, I pray you let vs not suffer it to bee stained with the reproch

*A. Gall.
Nott. Att.
l. 18. c. 3*

reproach of a most filthy Authour. And hauing said this, he chose a man among the rest for courage, and vprightnesse, but of a poore speech, and vnelloquent, and commanded him, with the consent and request of all, to pronounce the same sentence, in as good termes as he couid, that without mention of the former, this Decree of the people might bee recorded in his name onely, in regard he recited it anew. And thus as the sage Senatour counselled, it was done. So the good sentence stood good, but the infamous Author was changed. And euer, *Gratior est pulchro, veniens ē corpore virtus.* And in Sacred storie, *David* must not build the Temple, because hee had beene a man of blood in so

*sic bene
sententia
mansit,
surposa an-
: sox mis-
gatus est.*

so many battels ; nor must *Moses* haue the honour to * conduct *Israel* into *Canaan*, because (by his owne humble confession) hee had dishonored the Lord by his vnbeleeefe, at *Meribah*. And *Salomon* in his booke of repentance, in which dislike of the vanities hee had committed being King, stiles himselfe, *The Preacher*, not *Salomon* the King; saying onely, *I the Preacher haue beeene King in Ierusalem*. On the contrary, *Ioab* would not send the newes of *Absolons* death by good *Abiamaas*, but by *Cushi*. And when *David* heard of two coining running to bring newes, and the one *Abiamaas*, he promised to himselfe good tydings, for saith he, *He is a good man, and bringeth good tydings*. So prejudicall is the perlon

This was
in a my-
stery Me-
ses finning
was the
Law
broken,
in which
could not
bring Mo-
ses thither

person to the cause, good or bad, for the very name sake.

Now it hath beene the lot euen of Gods dearest Saints, to be ill reported of. *John the Baptist* was reported for a *Dæmoniacke*, or one possessed with a diuel: yea Christ himselfe, the innocent Lambe of God, *in whose mouth was no guile*, yet escaped not scot-free, but was famed for a wine-bibber, *a friend of Publicans and sinners*, also *a sedicious person*, and I wot not wth hat. And *David* heard of *Shimei*, *Come out thou man of blood, thou sonne of Belial*; as much as, Thou bloud-shedder, thou debosht person; yea, *the drunkards made songs of him*. And

Job 17.6

Job complains, *He hath made me a by-word of the people, and I am as a Tabret unto them*. And

Saint

Saint Paul heard, *One that stir-^z Cor. 6. reth vp sedition.* And hee went through euill report, and good report, as a deceiver, and yet true.

Onely the difference is, how the ill name is deserued, how iustly or vniustly raised. And although by reason of the worlds vnreasonable malicious envy against true vertue, generally Gods Saints are falsely reproached: yet it may so fall out, as euuen the holiest man, may iustly and worthily fall into an euill report. Who holier than *David?* yet it was his case, which *Shimeis railing* did in part at least refle^t vpon, calling him, *a man of blood, and sonne of Belial, murtherer, and adulterer.* For *Davids* adultery and murther were not so closely carried,

ed, but men might easily take notice of it, howsoeuer the maiesty of his person & place might somewhat smother and smooth it ouer, by keeping mens tongues in awe: yet it was so knowne already, as *Nathan* tells him, *he had given the enemie cause to blasphemē*. So that the very *Philistins* had notice of it, much more *Da-
Giff. Or
dids* owne people and Court.

dm.

And the *Hebreus* say, that *A-
chitophel* cooke part with *Ab-
salon*, in reuenge of *Bathshe-
bas* chastity and honour, be-
cause she was his Neece. This
being so, what a torment was
it to poore *Davids* heart, thus
to be reported, thus reputed,
seeing he had so deepeley and
dricly deserued it? seeing *Da-
vid* was no prophane Prince,
whose lust was his law, or
who

who held it as his priuiledge to be vniust, in taking away the wife or life of any of his liege subiects, as though he might sinne by authority, or adultery were but a tricke of youth, and veniall in Court; or the manner of making away *Uriah* a politicke deuice, to make a fairer way to his lustfull ends: but as he was a sacred person, a King anointed, a holy Prophet, and Saint of God, so nothing could so excruciate and vexe his noble spirit, then thus to see the crowne of all his graces cast in the dust, the beauty ther eof defaced, Gods name dishonoured, his owne name disgraced, religion reproached, and such a brand of infamy insulted on *David's* name, and that imprinted in sacred Record,

cord, neuer to be blotted out,
as it were in capitall letters,
Saving in the matter of V-
riah.

Now tell me brother, thou
that art in estimation for
wisdome and glory, in whose
estimate nothing is so preci-
ous, as a good name, to haue a
good report with all good
men: in case, through some
folly thou hast made ship-
wracke of thy credit, and so
of all that fraught of graces,
which thou haist toyled about
all thy life, now thy sincerity
is censured for hypocrisie,
and all turned topsie turuie:
What wilt thou doe? Now
thou maist finde, that a good
conscience wounded, may
more easily be cured with
God, then thy credit, once
crackt with men; the cure
whereof

whereof depends vpon as many Physitians, as there are men in the world; whereof though some few posseſt with diuine loue, may be willing to licke it whole with their tongues, or as the noble Emperour *Constantine*, who ſaid, that if he did with his eyes ſee a Bishop to defile another mans bed, hee would caſt his purple robe ouer it, leaſt therewith any ſhould be offendēd: as he threw the bundle of the Bishops muſuall complaints at the Councell of *Nice*, into the fire, ſaying it became them to pardon one another, ſith all needed pardon of Christ: Yet the moſt will out of the ſuperfluity of maliciousneſſe not ſticke to invenome it the more with their Serpentiuē tongues and teeth.

CHAP. X.

*The Comfort. How in this de-
plored case, the dejected soule
may sustaine it selfe,
and hold out to
the end.*

IN this case, many will doe, as with some bodily sicke-nesse, thinking to finde ease by change of ayre; especially farr remote from the place where the disease was contracted, where the offence was giuen. As many hauing made them-selues obnoxious to censure, and an euil report in *England*, packe away beyond the Seas, thinking to expiate all with *Irish* ayre, and so to heale vp the wound. But of such the laying is too commonly veri-fied,

fied, *Celum non animum mutant, qui trans mare currunt.* mutatio
lois, non
ingens.
Aug.
They rather change the ayre,
then their manners. For by
that meanes they may rather
hide, then heale, rather couer,
then recouer their hurt, ra-
ther priuily bury their sinne
in the graue, where it more
and more putrifieth, then in
the fire of godly zeale burne it
openly, that so being resolued
into the ashes of humiliation,
and exposed to the view of
all, it may the more quickly
be blowne away and scattered
with the breath of better
Fame. Yea in stead of curing,
this change of place, although
ioyned with true repentance,
yet leaueth a suspicion be-
hind, that he carries his sinne
with him; which if he do, the
further hee goeth, the more
places

places he infecteth: whereas
on the contrary, the onely su-
rest, and honestest way to blot
out the ill name, contracted
whither of cuill habit, or of
accident, is with a Christian
courage, and patience, (not
with a shamelesse boldnesse)
to stay by it there, where the
offence was giuen, and by an
evident reformation, in time
to weare out the ill opinion or
report, and by his good ex-
ample, or otherwite also by
humble acknowledgement,
where it is requisite, to make
the best satisfaction hee can to
the offended; while they who
haue reported or reputed thee
for a bad or debosht man,
may with their eyes see the
contrary; they that haue seene
thy fall, may behold thy rising
againe, to preuent them from
falling

as falling by the example of thy
fall: or if they haue fallen, to
teach them to rise againe by
the example of thy repen-
tance. I say in this case he hath
an need of a mighty courage
and patience supported with
humility, denying, disclai-
ming himselfe, as that con-
uerst youngman to his late Pa-
nemour, who meeting her,
or was strange to her; and shee
saying, *Knowest thou not
by me? It is I*: he replyed, *At
least, ego non sum ego: but I am not
Ike*. He must resolute, and arme
himselfe with an humble
meekenesse to abide frumpes,
frownes, or contemptuous af-
fan, fronts now and then. Nor can
the hee expect to worke out the
poyson of an ill name other-
wise, but as a strong body ha-
ving ouercome the poyson,
works

workes it out with a great
deale of patience in loathsome
botches or pimples, defacing
the fairest body for the time.
Such is the poyson, where-
with sinne hath infected a
good name, it must first bee o-
uercome with the Antidote
of grace, and the preseruatiue
of a strong faith in the heart,
whereby the strength of the
poyson is ouercome, the con-
science now recovering, and
beginning to enjoy peace
with God : and so wrought
out (although for along time
it may taint the best life, and
most beautifull actions, (spe-
cially falling into the hands of
cruell and vnconfisionable
Chirurgions, who to make a
long cure, poyson the sore
with some malignant plaster,
tempered with the poyson of

Aspes

Aspes vnder the lips, which
but breathed on the Patient
through the Serpents hissing,
or the foule mouth of Fame,
of meere enuy, keepe vertue
from recouering her natuue
hue :) And although hee hath
done all that he can, vsed the
best possible meanes to cleare
himselfe, yet must hee not rest
here, or so glie ouer ; he must
not looke to bee so thorowly
cured, but know that the Ci-
catrix or scarre will still re-
maine to the eye of the world,
which yet may serue, both
daily to put him in minde of
his fall, still to repent of it, and
to preuent the like ; and ad-
monish others not to bee se-
cure, but to auoid shipwrack,
by their daily beholding such
a Sea-marke.

But yet with these cautions,

M first

first and last, and all a long, on the one side let him looke mainly to the sincerity of his heart in the truth of his repentence, and thinke hee hath neuer humbled himselfe enoughe. On the other side, let him withall looke to his peace with God, & the peace of his conscience in the pardon of his sin. By this meanes deere Christian soule, though thou canst not hope of euer quitting thy reputation and credit with all men while thou liuest, yet comfort thy selfe, that thy name is written in heauen, and that thou hast a new name giuen thee of Christ, *ingrauen in a white stone*, pure from all blemish or blaine, such as is built vpon the foundation of Gods Elec^{tion}, and made white in the *blood*

blood of the Lambe, whose
righteousnesse imputed is the
pure linnen of the Saints,
which shall neuer bee taken
from thee.

And if thou bee sta Minister of Christ, who hast giuen
cause of scandal to thy sacred
profession, although hereupon
thou hast passed the sentence of condemnation vpon
thy selfe, as vnworthy any
more to take the name of
Christ into thy mouth, which
thou hast caused to bee blas-
phemed: yet bee not alto-
gether dismaid, but know, that
those whom God, vpon their
Repentance, receiueth into
grace and fauour againe, being
not left destitute of his gifts
and graces, hee denyeth not
vnto them the priuiledge to
be, or remaine publike instru-

ments of his seruice, as *David, Peter, Salomon*. And now, who fitter to minister a word of comfort to the afflicted conscience, then he, who hath had such experience in himselfe, not only of the grieuous conflicts of sinne, but also (after many fierce trials & temptations, and wraestlings with the apprehension of Gods wrath) of those vnspeakable comforts of Gods Spirit in the peace of conscience, and ioy of the holy Ghost? Who can better then hee, giue direction and admonition to the people of God, how to beware of the deceitfulnesse of sinne, who hath himselfe so dearely bought the experience of hauing beene deceiued by it.

In conclusion, as the Patient

ent hath need of patience vn-
till the comming of the Lord:
So let him pray instantly, that
the Lord would hasten his
comming, to wipe off all
staines from his seruants, all
teares from their eyes, and
to cloath both their
names and persons
with eternall
beautie.

CHAP. XI.

*The sixt Conflict. With the
Enemies of the
truth.*

It goes hard with the poore seruant of Christ, when hee hath giuen cause of offence to the enemies of the truth, whether they be without, or within the Church, open or priuate, profest Papists, or prophanie Protestants. For if the Angels in heauen rejoyce at the conuersion of a sinner, surely the Angels of darkenes, and wicked persons, enemies of the truth, rejoyce at the fal, or least slip of one that beareth Christes Image. Yea it is meate and drinke vnto them. They do so hunger after this, wai-

waiting for the halting of the godly man, that rather then faile, they will invent how to fasten slanders, & cast aspersions euen vpon the most innocent; so little need hath any of Gods children to be heedlesse of his conuersation, as to expose his name as a prey to their teeth. And yet this hath bene the lot euuen of the strongest Champions, and holiest Saints of God. *David* smarted so much the more, because he had by his sinne caused the enemies of the Lord to blasphem. O how neere doth this goe to the heart of Gods child, when hee considereth, how instead of being an example of vertue, to inuite the enemies of the truth to the loue of it, beholding it to shine in the professors of it: on the

contrary, hee causeth them to mis-deeme the truth it selfe, yea to blasphemē it, & there-upon to condemne al that pro-fesse it. For such is the malice of enuious men against the ex-cellent glory of the truth (the highest obiect of enuy) that the least miscarriage of one Professor preuailes more with them to condemne the whole communion of Saints militant on earth, as hypocrites, and dissemblers, then the vn-spotted conuersation of thou-sands is able to wipe off, or to possesse them with a good o-pinion of their Profession. Yea and in stead of taking profit, and making vse of the enemies of the truth, among whom wee haply conuerse, while their vicinity or neighbour-hood should make vs more

more heedfull of our wayes, least we offend them (nothing being more disgracefull to a man, then to commit any vnseemely act in the presence of his enemy, the Apostle admonishing, *Walke wisely towards them that are without*) wee on the other side cause much hurt vnto them (not onely the greater shame to our selues) by obferving them in their ignorance, prophannesse, idolatry, or superstition, which now they dare more confidently preferre euен before Gods pure religion it selfe, while their naturall morality, or superstition may seeme in the least degree to outstrip our practicall diuinity. Much more then what a disgrace is it for a Protestant to run riot in the presence of Papists ?

Not that Papists can shew any great holinesse of their religion, by the holines of their liues, seeing they so much exclaime vpon holinesse, in the professors of the truth, giuing it the nick-name of a new kind of I wot not what heresie, as Puritanisme, or the like; so that they plainly disclaime holinesse in themselues: neither hath their religion it in it, for all their infused righteousness, to infuse any holines (Bellarmine making the sanctitie of Doctrine, not of Life, to be that, which sheweth the Church of Rome to bee holy) into the professors of it; a thing confessed by Bellarmine, that hee is faine to trauaile farre to derive holinesse to make the Church of Rome holy,

His eight
marke
of the
Church.
Bellar. de
Eccl. no-
ta, cap. 11.

holy, namely (among others) from the holinesse of * S. *Dominicke* and S. *Francis*, the <sup>Bellarde
notis. Ec-
classep.</sup> Founders of their religious Orders: Yea and the better ^{13. Nos. 103} to comply with Protestants, (as the Iuy winding about the Oake, in time eates out the heart of it) they fauour them most, in whom they obserue the fewest and least tokens of grace and holinesse, speaking euill of the best, hereby not onely making a diuision between Protestants, but insinuating themselves into an vnited societie of the worst sort of Protestants, whose weakenesse maketh them way the more easily to instill their poysonous Doctrines into them, while they so liberally will promise Pardons and Indulgences.

gences to those, whose profane liues stand in need of the whole Ocean of Gods Mercies, of the whole Fountaine of Christ's Merits in his Blood to wash and purge them, and not those imaginarie Waters that flow from the See of Rome, whose Conduits conuey nothing but emptie ayre to thirstie Consciences, but flow backe againe with streames of Gold, which the Alchimistes of Rome do sponge from the full pouches of emptie braines.

Nor speake wee of any bastard Protestants, who casting off all care and conscience of a Christian conuersation, answerable to their generall calling, are willing rather to symbolize with Papists in their profanation of all holy things,

things, as the hallowing of the Lords day in all such Christian duties, as God requireth, and so consequently run along with them vnto all excesse of riot, railing at those that run not with them; such Neutralls are neither good Fish nor Flesh; but we speake of such Protestants, as making conscience of their wayes, to walke worthy of their calling, if they chance to step besides the narrow path, and of humaine frailtie commit the least error, so as euen the Papist comes to take notice of it: It is enough to rayse a clamour not onely against the person in particular, but against the whole Profession, to make it odious (if possible) to all the world. Certainly, if any sober Protestant doe
but

but enter into a consideration hereof, he will be exceedingly wounded for the least offence giuen in this kind, either by himselfe, or by another.

Nor doth the offence onely reach to enemies without, but it more nearely toucheth the Conscience for enemies within the Church. What an indignation was it to *David* (trow you) when hee heard how the verie drunkards, and debosht sons of Belial within the Church, made their Songs of him? It was grieuous to *Job* to be the derision of those base brats, whose fathers formerly *Job* accounted not (for their vile conditions, not for their pouertie) worthy to bee set with the Dogges of his Flocke? But this might the more easily bee brooked, sith

not

not any iust offence in *Job*, but his vertues, so formerly emuied, but now scorned, being couered ouer and defaced with outward calamities, made him to bee the obiect of contempt. But *David*'s case was much more pittifull, when those drunken companions at their vsuall Bacchanals made his sinne their song.

Can an ingenuous, and noble Heauen-borne Spirit, euen without bursting, brooke such an indignitie? And yet not so much the shame, which himselfe sustaineth, as the blame which Religion beareth for his sake, and the desperate danger also, whereinto by occasion of his example such Coribantes precipitate themselues: is the thing, that

most

most of all troubleth his noble Spirit. What comfort then in such a case?

CHAP.

CHAP. XII.

*The Comfort ; How in this
Conflict the Soule may
stay it selfe, and
wind out
of it.*

VHo would not here stand agast, and appall'd, to consider into what a Maze of perplexities, and Sea of sorrowes, sinne, though but in some errour of our life, doth inwrap and ingulfe the poore child of God ; still one waue following in the necke of another, like *Job*'s messengers, and euerie one more grieuous then other ? How is it possible, but the poore man should bee swallowed vp in the bottomlesse gulfe ? But loe,

loe, euen in his vtmost extremitie there is a planke for him to saue him from drowning. First for the offence to the enemies without the Church. The wound that is deeper will require the longer tent, the longer time, the greater pains, the greater patience in curing of it. For first, this must redouble and renue his repentence. Secondly, he must pray the more feruently for Gods enemies, for their conuersion to God. Thirdly, hee must expresse such fruits of his repentence in his life and conuersation, that euen they that are without, may thereby bee brought within the Church. Fourthly, if he be a Minister, he must so much the more labour in his Calling, and that not onely by preaching, but other-

otherwise also, if God haue
giuen him abilitie and opor-
tunitie, that thereby they may
bee brought to Christ's Fold.
And if by his labour hee can
rescue but one Soule out of
the Diuels paw, it will both
comfort him for the present,
and procure vnto him a more
glorious reward hereafter.
Fifthly, though all his labour
and industry this way cannot
preuaile to win any one of
Gods enemies, yet his good
purposes and endeaours shal
not bee defrauded of Gods
gratiouse acceptance, nor fru-
litated of a mercifull recompence.
Sixthly, if the enemies
of God remaine obstinate in
their Idolatry and superstition,
it is not now (whatsoeuer
their pretence bee) because of
offence taken at him who pro-
fesseth

fesseth the truth, but because they are possest with the spirit of obstinacie to affect faif-hood and lyes, rather then the truth. For although through humaine weakenesse hee had giuen them cause of offence, to helpe to harden them in their Infidelitie: yet now vpon the more cleare euidence of his repentance, confirmed by his constant reformation, they ought to bee reconciled to God by his example. For if they will wilfully and malici-ously harden themselues in sin by others example of falling: then on the contrarie they ought wisely and willingly to abandon their sinfull estate by the patern of his rising again. Otherwise, they therefore lye not in their sin, because Gods child hath vnwarily sinned, whom

whom they haue seene to repent : but because their habittuall malice against the truth hath blinded their eyes, not to imbrace it. So that the Child of God going on in the practise of these foresaid duties, he shall find much comfort in his Conscience , and much peace in his Soule. In the last place, as it fared with *Dauid*, so it faring with any Saint of God in the like kind, to be vnder Gods rod inflicted (as we noted before) not as an expiatorie or vindicatorie punishment for sinne, alreadie satisfied by, and pardoned for Christ, both for guilt and mulct, but as a profitable medicine, not onely to humble the Patient, but to warne and terrifie Gods verie enemies not to sinne, seeing God spatheth

reth not his owne children offending : hereupon the enemis ought to take speciall notice of, and lay to heart the afflictions inflicted vpon Gods children, whom they haue noted to offend ; and to bee thereby moued to take heed, either how they presume to censure him, or Religion for his sake ; much lesse, that they should the more obstinately persist in their Infidelitie and impietie ; ever hauing before their eyes that saying of the Holy Ghost by Peter : *Judgement must begin at the House of God ; And if it first begin at vs, what shall the end be of them, that obey not the Gospel of God ? And if the righteous scarcely bee saued, where shall the ungodly, and the sinner appear ?*

Secondly,

Secondly, For offence giuen
to the enemies within the
Church, such as are false Bre-
thren, halfe-Christians, ene-
mies of the Crosse of Christ,
such as the Apostle describes,
Phil. 3.18,19 : When to such
Gods child is become a scan-
dall and scorne, and that in
some sort worthily (though
none ought to be fodiabolical,
as to make a scoff of another's
weakenesse, but to mourne
for it rather) how shall his
(otherwise) magnanimous
Spirit bee able to vndergoe
such an indignitie ? Surely
not by accounting their scorn
of lesse moment, because
though deserued, it is no lesse
vsuall with profane persons
in their surquedry to canuas
and bandie, like a Tennis-ball
in the Racket-court, the good
names

names of best Christians, casting all aspersions vpon them, though never so vniust. Or may not his griefe herein find some mitigation, that forasmuch as nothing more disquiets him, then that he hath caused the profane Rout to speake euill of Religion, and the true professours of it: yet he well knowes, that before this, their malice wanted no incentiue against it? No surely; this is so farre from giuing him any comfort at all, that it rather much exasperates his sorrow. For while carnall worldlings, out of an inbred antipathy to true Religion (at least touching the life and power of it) speak euill thereof, and hate the beautie of it, which shining in her Sonnes, discouers the deformities of the Children of

of Darkenesse so much the more ; in all which they are left without excuse , being conuicted of their owne Conscience, while they hate goodnesse for no other cause, but because it is good : But now when the practicioner and professour of goodnessse hath so exorbitated from the strait and strict path thereof, as hee fals vnder the Checke of such Mates, hee puts a weapon into their hands, not onely for offence, whereby they wound his vprightnesse, but for defence, to maintaine their owne sinne, Yea doth hee not put a Dart into their hand, where-with through his sides, lying open, for neglect of strait guirding on his Armour, they wound the whole Band of his fellow-Souldiers ? Oh,

N what

what a wound is this to his Soule?

Yet why should he, at least so much torment himselfe for this? Doth hee not know, that Religion is still an intemerated and vnuiolated Virgin, notwithstanding all the reproaches cast vpon her by maleuolent tongues, thogh in some measure occasioned by the humaine imbecillitie of her otherwise faithfull Traine? And are not all the Children of Truth, though Saints by calling, though washed, sanctified, iustified in the Name of the Lord Iesus Christ, and by the Spirit of our God, yet full of the Dregges of Corruption remaining to bee purged out by daily prayer, repentance, and the practise of pious duties.

Is there not still in such a body of sinne to be destroyed ? Still a Law in the Members, still sinne dwelling in them ? Why then should some one actuall errore in such persons bee made such a Monster, or vn-heard-of wonder , as to bring a scandall vpon the whole Profession, yea or vpon the Person, himselfe offending, so farre forth, as to account him as a Reprobate ? As though sanctification consisted in an ytter abolition of sinne, branch and root, and not rather (for the present condition of this life) in the destruction of the tyrannicall dominion of sinne ; and a daily conflict with the Reliques of it. For although all the truly regenerate bee Saints, translated from the state of

darkenesse to light : Yet they put not off the nature of men, yea of weake and sinfull men, while they carrie about with them this body of death. For alas, how should the old bottles of our mortall bodies bee able to containe the pure new Wine of perfect holinesse (perfect I meane in the degrees) and not burst, and the Wine run out? How many, possessed but with a conceit and opinion of perfection in this life, haue lost euен that grace, which they seemed to haue? How should not then Gods child be quickly puffed vp and enamoured with the beautie of his graces, and so, as Satan to bee cast forth of Heauen like lightning, as Christ admonisheth his Disciples, *Luke 10. 18.* if he had not

not some allay of corruption,
or sinne to presse him downe,
and humble him? Was not
the Apostle exercised with a
Thorne in the Flesh the mes-
senger of Satan to buffet him,
least hee should bee puffed vp
with abundance of Reuelati-
ons? Or how should Gods
power bee magnified in our
weakenesse, who said vnto
him, *My grace is sufficient for
thee, My strength is made
perfect through weakenesse?* Or
how else should wee worke
*out our salvation with feare
and trembling*, seeing it is God
that worketh in vs both to will
and to doe of his good pleasure?
Or how shall God tread Satan
vnder our feet shortly, if wee
bee alreadie Conquerours?
Or how shall wee presse hard
toward the marke, if wee bee

N 3 already

alreadie perfect? Or how shall wee shake off the siane that doth so easilly beset vs, and euerie waight of humane frailtie, to run with patience the race that is set before vs, if Gods Saints here bee altogether without sinne? Or how shall the Spirit fight against the Flesh, if the Enemie bee alreadie vanquished? Or what need haue wee of Gods mercie, that wee should daily pray, *Forgive vs our sins*, if we did not euerie day commit sinne? So that to grieue, that one offence in the Regenerate should bee sufficient to scandalize Religion, and the profession of it, may serue to muzzle either Papists in their pride, or Carnall men in their ignorance, who may thinke, that either there is a perfecti-
on

on of grace on Earth, or else holiness beeing imperfect, there is no difference at all among men, but onely in outward appearance, some seeming to be better then others. So that all this might seeme to mitigate the Patients maladie.

But yet (alas!) all this cannot give him any solid comfort. For although there bee no perfection of degrees in holiness here in the regenerate, yet a perfection of parts there is; and so of the parts, that Gods child must still bee growing on, and aspiring towards the perfection of degrees. Whereunto striuing, if by the way, in regard of infinite incombrances outward, and no lesse infirmities within him, hee stumble or fall,

N 4 stagger

stagger, or stray, neuer so little, hee is so much the more displeased with himselfe, and dejected in spirit, by how much hee pursued after perfection with greater sincerity and eagernesse. And although it stand not with the state of grace to be without many inbred corruptions still dwelling, but not raigning in the regenerate : Yet it is no small grieve of heart vnto him, to haue committed the least sin. But when his corruption breakes out into a blaine or bile of open offence and scandall, oh what intollerable torment doth seaze vpon his soule, as we see in *David*! but no man can take an estimate of the waight of this burthen, but he that hath it vpon him.

Therefore to conclude all,
and

and to wind our selues at length out of this Meander of a turn-sicke conscience: besides other meanes of comfort mentioned before, wee will here adde onely these two. First, that the Delinquent or Offendant give such testimony of his continuall heart-griefe for his sinnes past, as that hee may euен drue the most carnall man into an astonishment, and to reflect vpon his owne great and many sins, thus resoluiug with himselfe: if so be that one sinne, and that committed of weakenesse, not of purpose, casually, not of custome, cost a man so much sorrow and humiliatiōn: then what repentance and sorrow is requisite for all my great and many sinnes? Now I see, that sin is not so slightly

to be regarded, as formerly I haue imagined. Thus by Gods grace may the wickedest man be brought to repentance for his euill life past, by beholding thy great humiliation for the least sinne. What a comfort then shall this bring vnto thy soule, when thou shal bee an occasion of pulling an other out of the fire, by letting him see how grieuous the burning of soule and body in hell flames shall be, when but one sparke, casuall lighting vpon the soule, hath beene enough euuen to make thy precious life tedious to thy selfe, and thy more precious nasse odious to all.

The second meanes of comfort herein, is to possesse thy soule with a greater indignation against the least sinne in

thy selfe, but with a greater compassion of others weake-
nesses. Pardon others many things, but thy selfe nothing. For if the Apostles reason for spirituall compassion be forcible, as when hee saith, *Bre-
thren, if a man be overtaken in a
fault, ye which are spirituall re-
store such a one in the spirit of
meekenesse*; and the reason is added, *Considering thy selfe,
east thou also be tempted*: then how much more forcible is it in him, to whom it may bee said, *Considering thy selfe who
hast beeene tempted and ouer ta-
ken?* Thus shalt thou reape a double fruite: the first, that thy lenity towards others grossely offending, shall make them the more amicable and gentle towards thee, in pardoning thy lesser offence to-
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